

B'NAI BRITH MAGAZINE



Volume XLI, No. 11 August, 1927

Going Abroad

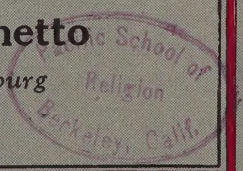
By Henry G. Alsberg

The Jewish Covered Wagon

By Zelda F. Popkin

The Dreamer of the Provencal Ghetto

By Michael Ginsburg



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JEWISH MONTHLY

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Articles bearing the names or initials of the writers thereof do not necessarily express the views of the editors of the B'NAI B'RITH MAGAZINE on the subjects treated therein.

Our Contributors

¶ ZELDA F. POPKIN is a new addition to our contributors. Her first appearance in the pages of B'NAI B'RITH MAGAZINE was through the medium of an article on "The Jew and Aviation" in the July issue of the magazine.

¶ "L. MAGRIV" is the pseudonym of a prominent Jewish social worker in Russia.

¶ THE PROLIFIC YOSSEF GAER is well-known to our readers.

¶ HENRY G. ALSBERG formerly was an editorial writer on the New York Evening Post. At present he is journeying around the world and will write his observations for this magazine.

¶ DR. M. GINSBURG, an occasional contributor, formerly was professor of the Institute of Jewish Higher Science in Leningrad, Russia.

¶ B. GOLDBERG is a Jewish journalist, born in Russia, educated in the public schools of Michigan and Iowa and a graduate of Columbia University.

¶ HEYMAN ZIMEL has written verse and articles for numerous Anglo-Jewish periodicals.

¶ THE B'NAI B'RITH MAGAZINE goes to members of the order for the nominal sum of fifty cents a year. Non-members pay one dollar a year. Although the magazine is the official organ of the Independent Order of B'nai B'rith, subscription to it is not compulsory. Members who do not desire to receive their magazine may relieve themselves of further subscription payments by sending a statement to that effect on their stationery to the editorial office.

In Our Portfolio

¶ OUR PORTFOLIO is constantly being enriched by new treasures. A peep into its depths is a revelation of the quality of Jewish creative and critical minds.

¶ AMONG ARTICLES we are to publish in forthcoming issues there is one by Professor Boris Brutskus formerly of Leningrad, who has written an account of the life of the Jewish farmers in Bessarabia who formerly was of Russia and is now of Roumania.

"This is a country where agriculture plays a much more important part in the economic life of the Jewish population than it does in Russia," Professor Brutskus writes.

¶ "WHEN I WAS A BOY ON THE EAST Side, we lived above a saloon owned by an Irishman named Tim Healy. This is the rather intriguing beginning of a sketch by Aben Kancov to be published in this magazine shortly. He calls it "The Brick-Road Neck."

¶ IN NEW YORK there is a real estate owner named Benjamin Winter whose wealth is estimated conservatively to be nearly \$40,000,000. He landed in America from Poland twenty years ago at the age of 19 with two nickels in his pocket. Jack Lewis writes in this magazine how he managed the two nickels grow to \$40,000,000.

¶ IN OUR PORTFOLIO we find also an article on "Heine the Jew and the Poet," by Leon Spivack.

¶ AND, BESIDES, OUR frequent contributor, Sarah Goldberg, has written an article on two contemporary Yiddish dramatists—Peretz Hirschbein and H. Leivick. The article includes outlines of the stories of several of the most notable plays of these artists.

Kindly see that they get it.

Jewish Calendar 5687

Rosh Chodesh Shevat	Tues., Jan. 4
Chamisos Oser B'Shevat	Tues., Jan. 18
*Rosh Chodesh Adar	Thurs., Feb. 3
*Rosh Chodesh Adar Sheni	Sat., Mar. 5
Fast of Esther	Thurs., Mar. 17
Purim	Fri., Mar. 18
Rosh Chodesh Nissan	Sun., Apr. 3
First Day of Pessach	Sun., Apr. 17
Second Day of Pessach	Mon., Apr. 18
Seventh Day of Pessach	Sat., Apr. 23
Eighth Day of Pessach	Sun., Apr. 24
*Rosh Chodesh Iyar	Tues., May 3
Lag B'Omer	Fri., May 20
Rosh Chodesh Sivan	Wed., June 1
Shavuoth	Tues., June 6
	Tues., June 7
*Rosh Chodesh Tammuz	Fri., July 1
Fast of Tammuz	Sun., July 17
Rosh Chodesh Ab	Sat., July 30
Tisho B'Ov	Sun., Aug. 7
*Rosh Chodesh Elul	Mon., Aug. 29

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Rosh Hashonah	Tues., Sept. 27
	Wed., Sept. 28
Fast of Gedalia	Thurs., Sept. 29
Yom Kippur	Thurs., Oct. 6
Succoth	Tues., Oct. 11
	Wed., Oct. 12
Hashana Rabba	Mon., Oct. 17
Shemini Azereth	Tues., Oct. 18
Simchas Torah	Wed., Oct. 19
*Rosh Chodesh Chesvan	Thurs., Oct. 27
Rosh Chodesh Kislev	Fri., Nov. 25
First Day of Chanukah	Mon., Dec. 19
Rosh Chodesh Tebeth	Sat., Dec. 24

NOTE: Holidays begin in the evening preceding the dates designated.

*Rosh Chodesh also observed the previous day.

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The exceptional cigarette for the exceptional man who feels he is entitled to the better things in life.



THE B'NAI B'RITH MAGAZINE

The National Jewish Monthly

VOLUME XLI

AUGUST, 1927

NUMBER 11

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A Picture Out of History

ON the seventh of this month—it was the ninth day of Ab, according to the Jewish calendar—Gershon observed a fast day. This his father and his father's father's fathers had done on the ninth day of Ab in all the generations, grieving for the destruction of the temple.

Gershon was not without a sense of the historic implications of his self-imposed hunger. He felt himself surrounded by his forefathers as he made his way down Main street to the synagogue.

* * *

He rejoiced in their faithfulness that had preserved an ideal which every father had handed down to his son until it had come to him. Powers and principalities had flourished and conquered the earth, and in the end had vanished as if they had not been; but this remembrance of the temple, preserved in nothing more substantial than the hearts of men, had lived in every century even unto this day.

Gershon was grateful to the Most High who gives immortal life to the spirit, so that the aspirations of his fathers had survived in his heart.

* * *

He was filled with wonder at this. The fathers had been scattered over the earth and wherever they paused

awhile they had built synagogues with altars to the east in remembrance of the temple; and in the prayers of the morning they had asked the Lord to look into their hearts and to note their desire to offer sacrifices to him in the temple and to count that desire as if it were itself the sacrifice.

And on the ninth of Ab they had fasted for the destruction of the temple.

* * *

Their enemies destroyed them but the remembrance remained an undying thing that lived in the hearts of the children.

Gershon was quite lost in contemplation of these wonders, and the roar of Main street was but a distant sound in his ears. Main street was the widest thoroughfare in the city and gorgeous with facades of movie palaces and rich with columned banks and loud with shrieks of automobiles; but Gershon was walking in the path of his fathers, seeing only the grandeur of his history and hearing only the voices that had commanded him to be faithful.

Those who passed saw a bearded old man whose hands were folded behind him and whose eyes seemed to be gazing into vast distances.

* * *

Two thousand years before the temple had been destroyed; stone had been torn from stone, and its ruins had crumbled to dust until only a legendary vestige of it remained.

But, lo, two thousand years later it stood in the heart of Gershon and the others who had assembled in the synagogue for the services of the morning. They turned their faces to the east and asked the Lord to look into their hearts and note their desire to offer sacrifices in the temple and to count that desire as if it were itself the sacrifice.

The temple in the heart of Gershon, his friends and his father's father's fathers rested on a foundation more lasting than the stones on which it once stood.

* * *

We have written this to call attention to the passing of a majestic figure from the Jewry of America. One may not yearn for the restoration of the temple, but one must stand with awe in the presence of the old men who make a fast day of the ninth of Ab to commemorate a timeless ideal. One may not cherish the ideal but one must stand with profound wonder before an expression of the human spirit that has been in the hearts of men 2,000 years.

The Theodor Herzl Anniversary

THE twenty-third anniversary of the death of Theodor Herzl, founder of the Ziqnist movement, was observed last month.

Were he to return to the earth he would behold a satisfactory fulfillment of his dream. To be sure, there is no self-governing Jewish state in Palestine, but in place of Jewish political power there exists what is better, an abundant Jewish life based on economic and cultural ideals.

The rulership of the Jew in Palestine is in the domain of the spirit, and by the spirit he is seen to make the desert fruitful and to conquer disease and to bring into the land the instrumentalities of health for the good of all men, and to establish institutions of learning.

These are victories surpassing any that the Jew gained when he sought to be a power in the land of Canaan.

* * *

The Conference on Jewish Rights

THIS month there is being held in Zurich, Switzerland, an international conference on Jewish rights.

But, it seems, not all Jews are agreed that this is the most politic way for the Jew to assert his rights. There are those who say that such a conference may, in the minds of enemies, lend color to the myth of Jewish world dominion and provide them with opportunity to make false interpretations.

The chief spokesman for the conference has been Rabbi Stephen Wise who says: "That we have attempted to interfere in the internal affairs of another nation or country has been the favorite pretext of every anti-Semite, of every enemy of human freedom and justice. But the truth of the matter is and always has been that we have sought only to defend the elementary and legitimate rights of ill-treated human beings and to ward off further assaults upon innocent victims of intolerance and cruelty. . . . If this work can not be done without fear and trembling, without absurdly hyper-sensitive apprehensions, then all men fighting against wrong and injustice will have to cease, and we will have to declare that cruelty and oppression must go on, because, if we take action then, our motive may, forsooth, be misconstrued."

To which Louis Marshall of New York has answered thru the Jewish Tribune: "There are many reasons . . . leading me to deplore the projected conference. . . . This conviction is not inspired by fear or cowardice, certainly not by fear of our enemies. I am not afraid to confess, however, that prudence admonishes me to fear the consequences of the ill-considered words and acts of men however well-intentioned."

* * *

It is to be hoped that this dispute will not lead to a renewal of dissensions which in late months have been subsiding so that peace seemed to rule in the house of Israel. The controversy, however, will not be without good. Doubtless, it will serve to give pause to some tongues that otherwise, in righteous indignation, might have given utterance to indiscreet words at the conference in Zurich.

When the Brethren Scorn Joseph

FROM various sections of the country come reports of Jewish employers refusing employment to Jewish workers. These discriminations have been directed especially against women office workers.

Of course, it is not to be expected of a Jew that he hire Jews merely because they are Jews; he who says "I will employ only Jews" is discriminating against all other kinds of people, and racial and religious discrimination is most unbecoming to the Jew.

But what shall be said of the Jew who discriminates against his own people? It is difficult to speak of him with measured words. So we will relate the story we heard about one of the pogroms in the old Russia.

The pogromists had ravaged the Jewish quarter and at length came to the house of a Jew who had held aloof from his people. When he had heard of the massacre of the Jews, he felt quite comfortable in the thought that he had no Jewish associations.

What was his dismay, therefore, when the mob entered his house.

"But," he protested, "I have had nothing to do with Jews. Why do you come here?"

"But you are a Jew," they replied.

"I have not even friends among the Jews," he cried.

"But you are a Jew," they answered.

"In my business I employ no Jews," he pleaded.

"But you are a Jew."

* * *

A Wonderful Thing Seen in Jewry

THERE was no heralding of the wonder in the New York newspapers the day it was revealed.

The adventure story that the press missed was that of a company of poverty-stricken Jews, fleeing from lands of oppression in Europe, crossing seas, settling in a friendless land where few of their people had ever lived before, struggling awhile for crumbs, and in the end, building a new Jewish life among strangers who now call them friends and fellow citizens.

The story concerned the six thousand Jews who emigrated to Mexico from Europe and was told by Joseph L. Weinberger, director of the B'nai B'rith Mexican Bureau in Mexico City. It was the B'nai B'rith, represented by Mr. Weinberger, that befriended them when they came to Mexico, friendless.

Mr. Weinberger's report on the Jews in Mexico was given before a joint conference of B'nai B'rith and the Emergency Refugee Committee, represented by Louis Marshall, David Bressler and B. C. Vlodeck which has joined hands with B'nai B'rith for the financing of the Mexican epic.

And most notable is the fact that this wonder has been achieved in the presence of an economic crisis in Mexico, serious enough to discourage further Jewish immigration to that land.

But is not this Mexican adventure only a chapter of the vast epic that is Jewish history?

The Bread of Affliction as a Luxury

WE see in advertisements in the newspapers that the matzo, our bread of affliction, is being promoted as an article of food for daily use by all the people.

It is described as a dainty dish, of good food value, a delectable cracker.

What are we to tell the little boy now when he asks us at *Seder* why we eat the matzo on this night?

If we answer, "This is the bread of affliction," the bright child may read to us from the advertisement which says: "A truly delightful cracker . . . made without the use of shortening or salt. . . . Wonderfully good. . . . A cracker with individuality. . . . Crisp—thin—appetizing!"

Alas for vanishing illusions.

* * *

To Sapiro and Bernstein

WE congratulate Aaron Sapiro upon his victory and thank him for his distinguished services to the good name of the Jew. During the course of the trial of his celebrated case we refrained from comment, believing a cause at issue should be tried only in court and not in print. Our congratulations are also directed toward Herman Bernstein.

Selected for special attack as Jews, Mr. Sapiro and Mr. Bernstein took upon themselves the cause of all Jewry; and, single-handed and against the greatest odds, fought for the good name of the Jew and won victories that must remain notable among moral triumphs. Gallant gentlemen!

They have seen a falsehood knocked down in a brief time, whereas falsehood generally flourishes through long years; they have seen justice supplant injustice within a short space whereas justice generally is not seen in the life-time of those who have been wronged.

Their names will remain glorious in Israel.

* * *

Concerning the Nature of the Jew

ABRAHAM HAI is a Jew born in India. He was a sailor and, having been paid off, he decided to stay in the United States when his ship landed at New York in 1922.

Now the Federal laws prohibit Hindus from immigrating to our shores. The Government said that Abraham Hai is a Hindu and, therefore, ordered him deported.

Then the Hias came to his defense, saying: "Abraham Hai is a Jew, not a Hindu, even tho his forbears were born in India."

And, in consequence of this argument, the order for deportation was withdrawn and Abraham Hai may remain in the United States and become a citizen thereof. The Government has officially declared him to be a Jew by race, and not a Hindu.

On the other hand, the Jews of Germany recently have protested to our Government against being classified as "Hebrews" in the immigration records. They want to be called Germans. They insist that Jews in Germany are Germans just as Jews in America are Americans.

And so it goes.

The Rabbis and the B'nai B'rith

THE Jewish Times of Philadelphia calls the rabbis to account. Observing that sixty per cent of the members of the Central Conference of American Rabbis are Masons and that eight of these have achieved the honor of the thirty-third degree, the Times exclaims: "How few of these same rabbis are interested in joining or promoting an organization whose function it is to promote friendship between Jew and Jew! America's oldest Jewish fraternal organization, the Independent Order of B'nai B'rith, offers a parallel. Not only are many of these rabbis unaffiliated with the B'nai B'rith but many have fought vigorously against the organization of B'nai B'rith lodges in the communities over which they have presided. Very few rabbis have been sufficiently interested to go thru the chairs. The very men who have been uninterested in the Jewish group have become the masters in the Masonic lodges."

But this magazine has no quarrel with the rabbis. Whether within the fold of B'nai B'rith or outside of it, they have been seen everywhere in the leadership of the B'nai B'rith Wider Scope campaign. There may be rabbis who are more active in Masonry than in B'nai B'rith. We regret that B'nai B'rith does not enjoy their full fellowship but we are glad to see them giving themselves to causes that walk with B'nai B'rith on the same road to brotherhood.

* * *

The Social Value of the Drive

THE Federation for the Support of Jewish Philanthropic Societies in New York City is planning to abolish the annual drive. Money is to be collected by permanent subscription, bills for which will be payable annually.

Many Jews will applaud, saying: "Drives have become a nuisance."

But there is one man of our acquaintance who says: "I have begun to like drives. They bring us together as Jews united in one purpose. On no other occasions are we united, and no other purpose can bring us together in such large numbers as conscious Jews. A drive has inspirations that can not be found in a bill rendered annually."

* * *

The Biological Status of the Jew

JACOB LESTCHINSKY, a Berlin statistician, has compiled data that show there has been no physical deterioration of the Jew. Everywhere he is increasing in number.

"Biologically," he adds, "East European Jewry can compare with the healthiest and most fertile peoples in Europe."

We are more concerned with the spiritual status of the Jew. In America we see him prosperous and important. He lives in happy conditions. His children are sturdy young people, excelling in athletics.

But we wish there were a collector of the data of the spirit to give us answers to these questions:

Can the Jew live on prosperity alone?

Strong as a Jewish youth may be on the football field, is he likely to survive as a Jew without sustenance for his spirit?

Does the fact that the number of Jewish persons is increasing really mean that there is more Jewish life?

A Cross-Section of Jewish Life

Religion and Education



THE religious future of American Jewry rests with the United Synagogue, the branch of American Jewry which stands between the ultra-Orthodox and ultra-Reform. This was the gist of the message of Rabbi Max Drob of New York City, president of the Rabbinical Assembly of the Jewish Theological Seminary held in Asbury Park, July 5. About 100 rabbis, graduates of the Jewish Theological Seminary and leaders of congregations throughout the United States and Canada, were present at the first session of the Assembly.

* * *

OF 905 graduates of the College of the City of New York who received degrees this semester, 804 were Jews.

There were 279 Jews in a class of 839 graduates at Chicago University.

While many Jewish young men and women have thus distinguished themselves in the various scientific studies at the universities, Isadore Zarakov, whose prowess on the diamond, grid-iron and hockey ice is destined to become a university tradition, closed his athletic career at Harvard in a blaze of glory. Zarakov, however, failed to graduate with his class. He did not pass his general examinations.

* * *

THE Society for the Advancement of Synagogue Music announces a competition for musical compositions. The prize offered is \$500. All manuscripts must be submitted to Cantor Reuben R. Rinder, Temple Emanuel, Arguello Boulevard and Lake Street, San Francisco, Calif., not later than September 1.

* * *

JOSEPH KESSEL was awarded the Prix de Roma of the French Academy for his novel "Les Coeurs Purs." Mr. Kessel was born in the Argentine and is now 28 years of age. He studied at the Paris Conservatory and at the

Paris University. During the war he served as a flying officer in the French Army. He published his first book "La Steppe Rouge" in 1922.

* * *

PROFESSOR MAX LIEBERMANN, famous German-Jewish artist, whose 80th birthday was celebrated by leading German personages at a special exhibition of his works at the Academy of Art, was made honorary citizen of the city of Berlin. The motion to confer honorary citizenship on Liebermann was introduced by the city government and was adopted at the session which resulted in the defeat of the anti-Semitic assemblymen.

* * *

Conventions



ATLANTIC CITY was the mecca for conventions this year. The Hadasah, Junior Hadasah, Young Judea, and the Avukah met there in June. These gatherings preceded the convention of the Zionist organization on June 26.

President Irma Lindheim of the Senior Hadasah reported that American women had raised three-quarters of a million dollars for Palestine, through Hadasah organizations in America, during the year ending June 1.

The Young Judea organization unanimously voted in favor of the continuation of the support of the Boy Scout movement in Palestine. Nathan Straus was elected Honorary Chairman and Dr. David De Sola Pool Associate Chairman.

Max Rhoades of Washington was re-elected National President of the Avukah.

At the Zionist Organization Convention 756 delegates, representing Zionist Districts as well as Hadasah, the Order of Sons of Zion, and the United Palestine Appeal contributors, were present. The return of Louis D. Brandeis, Associate Justice of the United States Supreme Court, to participation in Zionist affairs was conceded, provided certain conditions

were met. Louis Lipsky came out victor under the attack of the opposition and was unanimously re-elected President. Miss Henrietta Szold was elected Vice-President.

The eighteenth annual convention of the Order Sons of Zion was held in Asbury Park, New Jersey, on June 19.

* * *

Social Welfare



DR. JOSEPH ROSEN, addressing a recent gathering of the American Ort, gave expression to the following thoughts: "Among the organizations that are doing work in eastern Europe there is none that is doing more effective work in the way of rehabilitating Jews along the lines of handicraft and industry than the Ort. The present undertaking of the Ort, known as the Ort Credit Corporation, should meet with a response commensurate with its importance."

* * *

A VIGOROUS campaign to combat white slave traffic among Jews was decided upon at the Conference of Jewish Organizations held in London the end of June. Rabbis and lay leaders of the communities are to be asked to assist in this campaign which will have the co-operation of the Jewish Colonization Association, the Alliance Israelite Universelle, the Hilfsverein der Deutschen Juden, and the I. O. B. B.

* * *

MORTIMER L. SCHIFF, president of the Jewish Board of Guardians of New York, reports that during the past year 934 boys and 528 girls were under supervision of the Board. Of 745 cases closed during the year 222 were closed with satisfactory adjustments.

* * *

STEPS to issue Jewish literature in Braille for the benefit of the Jewish blind throughout the country are being taken by the National Federation of Temple Sisterhoods, according to an announcement by Mrs. Walter J. Freiberg.

Foreign



THE Chinese authorities, following a delay of two years, have ratified the status of the Jewish communal board of Harbin. The functioning of the *Kehillah* is permitted on the condition that it will deal with religious and charitable activities only.

* * *

THE Jews in China encounter a difficult situation in the civil strife of the country. Many young Jews have enrolled as volunteers in foreign militia.

* * *

DR. FILDERMAN, president of the Roumanian Jews, was elected to the Roumanian Parliament on the Liberal ticket. Another prominent Roumanian Jew, Dr. Straucher, was elected also. Dr. Weissenberg and Horia Carp were elected to the Senate.

* * *

A NEW era in Roumanian Jewish relations is being heralded following the victory of the Liberal party in the national parliamentary election recently concluded. Dr. William Filderman, president of the Union of Roumanian Jews, declared that the Minister of Education, Angelescu, has pledged that no further student disturbances will occur.

* * *

A HUNGER strike in the jail of Acre, Palestine, was declared by thirty-nine prisoners. The prisoners were arrested on the charge of participating in the Communist demonstrations which took place in Haifa on May 1. They were sentenced to two weeks imprisonment.

* * *

THE Society for the Prevention of Cruelty to Animals in Austria is preparing for a referendum in the various districts in favor of a law against the *shechita*.

* * *

THE bill to prohibit *shechita* was defeated by a large majority in the Norwegian Parliament.

A resolution demanding the prohibition of *shechita* in Berlin was adopted at the annual Conference of the German Society for the Prevention of Cruelty to Animals held at Darmstadt.

DR. ZINOVY M. SEREBRIANNY, Secretary of the Medical Commission of the Joint Distribution Committee in Russia, reports that at the present time there are 55 medical relief societies supporting 38 dispensaries and 4 hospitals. Seventy-five per cent of the funds necessary are raised from local sources. The best developed of these organizations have a large membership in their committees. The Kiev Society has more than 4,500 members; that of Ekaterinoslav, 2,000; Minsk, 4,000; Odessa about 2,000.

* * *

MORE than 500 persons were killed in a severe earthquake that shook Palestine on July 10. There were few casualties among the Jews.

The Institute of Jewish Studies, established through the generosity of American Jews, and the department of chemistry suffered most when the Hebrew University buildings and the Government House on the Mount of Olives were shaken. The damage at the Hebrew University was estimated at several thousand pounds. Reports received from Tel-Aviv, Haifa, and Tiberias state that these cities were not affected by the shock.

Nathan Straus cabled \$20,000 for the relief of sufferers of the earthquake, regardless of race or creed. Not a house in Jerusalem or Hebron was left undamaged. Two synagogues, one in Jerusalem and one in Tiberias, were destroyed. The Zionist Executive in London has forwarded One Hundred Pounds as the first aid for the Palestine earthquake victims. Property damage in Jerusalem was estimated at \$1,250,000.

* * *

THE famous Lubowitscher rebbe, Schneursohn, recently was ordered into exile for collecting money for the maintenance of his Yeshivah within the Soviet Union. Later the Soviet government, on request of Jewish leaders, commuted the sentence.

* * *

BUDAPEST authorities continue their policy of expelling Jews. Even those whose fathers were born on Hungarian soil but whose grandfathers came from eastern Europe are not spared. Among those who were to be expelled was the family of Losh which had been domiciled in Hungary for the last 150 years. When the head of the family learned that they were to be driven from their home he attempted to commit suicide. The city authorities granted him time in which to make an appeal.

FOUR persons were seriously injured and scores received slight wounds during the anti-Semitic student riots which took place June 30 in Lemberg.

An attack on the office of the Polish-Jewish newspaper, "Chwila," was made by the Polish students. Windows were smashed in a number of synagogues.

Leaders of the Jewish population expressed satisfaction with the attitude of the police during the riots.

* * *

THE Pavilion, the only Jewish playhouse in Bukowina, has been closed by the order of the Roumanian authorities. Bukowina has played an important part in the history of the development of the Jewish theater in eastern Europe.

* * *

Civic Relations



THE immigration quotas for twenty-five countries have been exhausted for the fiscal year ending June 30. Among the countries whose quotas have been filled are Germany, with 51,227 immigrants; Great Britain and Northern Ireland, with 34,007, the Irish Free State with 28,567; Sweden, with 9,561; Norway, with 6,453; and Poland, with 5,982 preference and non-preference immigrants.

Other countries filling their quotas are Austria, Belgium, Bulgaria, Czechoslovakia, the Free City of Danzig, Denmark, Esthonia, Finland, Hungary, Latvia, Lithuania, Luxemburg, New Zealand, Persia, Roumania, Russia and Spain.

* * *

AT the recent session of the California State Legislature, a so-called Release Bill introduced by Senator Cobb of Fresno was defeated. The Cobb Release Bill would have excused children for two hours a week during school time for religious instruction. The bill was opposed by a committee of clergymen and laymen, of which Rabbi Louis I. Newman was a member.

* * *

RABBI HAROLD F. REINHART of Sacramento, Rabbi Louis I. Newman of Temple Emanu-El, San Francisco, Rabbi Rudolph I. Coffee of Oakland, and Rabbi Edgar F. Magnin of Los Angeles were active in the defeat of the Heisinger Anti-Evolution Bill in the California Assembly this year.

Thinking Aloud

By Urva Porah



JEWISH educator issues a warning. He says that unless Jewish children are given Jewish education there will be no Jews in America at the end of several generations.

Now let us imagine that this unhappy result has at length come to pass save for two Jews. They are the sole survivors, and are most unhappy people. To them has descended the revilement that in all generations had been visited upon Jews, and as long as there are two Jews left the leading widget manufacturer of the nation can continue to accuse Jews of being in a conspiracy to control the world.

* * *

But, happily, one of the two survivors dies. The one who remains—the last Jew in America—does not grieve at this, for no sooner is his friend buried than the sole survivor rises to great distinction. In his solitude he attains the grandeur of a mountain peak.

The newspapers make no end of giving him extensive publicity. He is pictured as the last of the descendants of the prophets, and in this capacity he is often interviewed on matters of spiritual, ethical and social import.

The head-lines read:

"Last Jew Preaches Peace."

"Last Jew Sees Better World."

"Last Jew Prophesies Brotherhood."

* * *

Full-length portraits of him are included in special articles in the Sunday supplements describing the merits of his extinct people, and he is called upon often to address important assemblies as the beloved Jew and to receive such honors as are due one who is the last survivor of a people that contributed so much to civilization.

Even the leading widget manufacturer of the nation relents and issues a statement saying that he had never had any grievance against the Jew but only against the Jews.

The editorial writers print long articles rejoicing that an age-old hate has at length come to an end and pointing out that no prejudice can last forever in the world.

In the most unexpected places goodwill meetings are held in honor of the last Jew, and at each of these meetings

the chairman fondly recalls that he often heard his great-grandfather say that some of his best friends were Jews.

Having no vanity but, rather, a sense of humor, the last Jew ponders philosophically upon his happy situation; and, so, in one of his addresses he says:

"I am puzzled. As the last Jew I am honored and beloved, and no fault is found in me, and I am called the last descendant of the prophets. But when there were many like me in the world, they were held in little esteem and, indeed, as I have heard, were under social and economic restrictions in many places. And yet, in them were the same virtues that you ascribe to me, for they were children of the same inheritance. When there were many Jews the sins of some of them were placed on the shoulders of all, but now that there is only one Jew left you adorn him with all the merits that you now find in his extinct people. I am greatly puzzled."

* * *

But though the Jew had at last come to be universally beloved, the last Jew is not altogether happy. The reason is that there is no other Jew with whom to engage in controversy.

He and the second-last Jew had always divided on every Jewish issue. No sooner did the other one offer an opinion as to Jewish policy than he proceeded to knock it down joyously, so that there was never any unity between them.

Being the last two Jews, they had no issues of their own upon which to divide, so they argued at length on the problems that had divided their remote ancestors. For example, they debated often the question, "How Can Judaism Be Made to Survive?" They had argued this for many years and had come to no conclusion.

Indeed, on his death-bed, the second-last Jew said to the other, "You are wrong. It has got to be done in my way."

And with these words on his lips he died.

* * *

The last Jew is not altogether happy because he has no one with whom to engage in controversy. Time and again his soul yearns to engage in the

ancient, unsettled quarrels in which his ancestors delighted, but, alas, he is alone.

He finds some solace in debating with himself, first arguing one side of an issue and then knocking it down.

"It's got to be done this way," he is fond of saying to himself, but immediately answers, "No, you're all wrong. It must be done that way."

* * *

In his ancestors' time it was the practice for some Jews to look with lofty condescension upon other Jews. So that they were divided in camps as German Jews, Russian Jews, Polish Jews, and so on and so on, though these designations long ago had ceased to have any meaning since all of them lived in America.

But each group felt the pride of its own camp and looked with hostility on the other camps, though they were called brethren.

The last Jew finds no end of satisfaction in the fact that there is no group or individual to contest his supremacy. He is the leader of Jewry in America, and there is no one to dispute his leadership.

So, despite a fly in the ointment here and there, the last Jew may be called the most contented of Jews.

In the fullness of time the last Jew comes to his end.

The newspapers place reporters on his doorstep so that his death may be instantly reported to the world; for the last Jew has attained an importance in the hearts of mankind, such as all of Jewry in all history had never enjoyed before.

Jewry had suffered much, had not achieved, had blessed the world but only the last Jew is appreciated as a Jew.

His passing is marked by fulsome eulogies to an extinct people. Jewry at last being dead, there is no word too good to speak of it. Even the leading widget manufacturer of the nation says: "My great-uncle was fond of saying that some of his best friends were Jews."

And the President of the Republic says: "I heard my great-great grandfather say time and again that some of his best friends were Jews."

Going abroad

by Henry G. Alsberg



I AM going abroad this year as I have never gone before; an atmosphere of quiet and calm has surrounded my departure from New York and my trip across the Atlantic I shouldn't have considered possible if I hadn't experienced it. No hurry or bustle of thousands at the dock; no blare of brass bands or shouting back and forth; and no leave-takings, tearful or otherwise; no excitements whatsoever or hysteria of departure. One merely took a taxi, and, as it were, strolled down to the pier, engaged a somewhat wheezy old longshoreman to carry one's bags down an endless dock flanked on either side with aromatic wares from the far ends of the earth, and strolled on board a rather clean but weather-worn freighter, where a steward, busy with more pressing matters, pointed out one's cabin with a careless wave of the hand. And that was all. After about an hour or so (time does not matter to our merchant marine) a ship's whistle rent the air with a number of raucous toots, and then quite unceremoniously, the ship itself began backing out into the river and proceeded to loaf down the harbor and out to sea. And then followed a perfect two weeks of complete tranquility. No luxuries at all; quite the contrary. No Ritz restaurant; no long menus to pick and choose Persian luxuries from. No ballrooms; no music; no concerts; no

balconies overlooking the ocean between gorgeous palms and ferns; no fashionable small-talk or gossip. Complete peace. Meals rather bad, but wholesome enough; a few words now and then with the ships' officers; a little virile repartee and reminiscences of the antipodes, of tropic cities, exotic ports, Conrad adventure, all only indicated by a word or gesture, and then again, welcome taciturnity. And the sea, sometimes calm, and oily and listless, and again rough and rebellious, tumbling the ship about but never disconcerting her. . . . Time to reflect and chew over the cud of America left behind.

I wonder whether it wouldn't do the general average of "going-abroad" Americans a lot of good if, for once, they forgot their creature comforts, and gave themselves two weeks of this sort of Spartan leisure, instead of those hectic five and a half days on a monster of the ocean, running around decks, saloons, smoking-rooms, and doing within a smaller space exactly what they have been doing on a larger scale in New York, Chicago or wherever they happen to live in the United States. Think of it! Two weeks to think over what they have left behind and what they are going abroad to! No radio with stock exchange news to disturb them. Lindbergh and politics and society dropped out entirely for two weeks. Every

year we Americans, and a large percentage of the "we" is Jewish, engage in this summer migration across the ocean, the ocean which we ourselves, or our immediate forbears crossed much less luxuriously not so long ago. What do most of us think, if we allow ourselves to think at all, when we hop over to "do" the art galleries, the shops of the Rue de Rivoli or the Rue de la Paix, the Montmartre, Switzerland, Munich, Berlin, Vienna and what not all? The birds fly north every spring and south every fall to find more congenial climatic conditions. But we go rushing across the Atlantic and up and down Europe to find what, to escape what? Are we running away from ourselves? Our fathers came to America, not on an excursion, but fulfilling the race's destiny of more than two thousand years. They came in the hope that at last they might strike deep roots and found a lasting home on a basis of greater freedom and at the same time retain the old culture. Their descendants flutter back to Europe with their roots in the air, like some tropical plants, without any fixed purpose except perhaps to escape boredom and do as everybody else does.

There is nothing like two weeks on the ocean, with absolutely nothing to do, to stimulate introspection. Why does the average Jewish family go to Europe practically as often as it can

afford to? Does it find the irritations and excitements of travel in a Europe arranged for the convenience of American tourists so very diverting? I can understand why all young people who have read and dreamed, would long to go, and why they should thrill to the glorious experience of seeing and touching, as it were, the great and wonderful past. One or two trips after graduation from college certainly should be given every one of us to answer and satisfy our yearnings toward romance. But when the bloom of that first experience has been rubbed off, what do we go for? I have never been able to find out any other reason than that we desire change, novelty, daily, hourly hurry and bustle, change of scene so that we shall not have time to think or reflect. Do you find Americans abroad (I mean the seasonal kind) loafing or inviting their souls? Do you find them in remote corners of France, Spain, Italy, the Tyrol or Dalmatia, basking in local color, absorbing the mood of their surroundings, soaking up into their inner consciousness that something that each new environment has to give, but which requires leisure to be seen and felt? Or do they for the most part go hopping about Europe, from hotel to hotel, seeing things as through a kaleidoscope or from an express train window?

What is the alternative? Most families have only a limited time and a rather limited purse for their trans-Atlantic trip. They feel the need of seeing and doing as much as possible and of covering as much ground as possible within a given period. Mostly they rush to Europe unprepared and quite without any intellectual or spiritual programme. Their plan usually depends on geography and time-tables, and practically not at all on any inner spiritual necessity. They say to themselves: Of course we must go to Paris; and we must spend some time in Munich to do the opera; and Switzerland for its wonderful scenery; and, if Mama or Papa needs a cure, then Carlsbad, Marienbad as the case may be, or, if the family is lucky, Wiesbaden, which is the gayest of all the "Kurplatze." And by that time, it is the end of August, and it is time to go home, because Sarah's children must go to school, or Miriam must go to college, and so forth.

Is there no alternative? The writer thinks he would in all modesty like to suggest one that might serve at least

to make a summer more useful and absorbing. Let us assume a family that is not yet completely assimilated, that still feels itself attached to Jewish roots. Why not make their European trip a sort of Jewish pilgrimage? If they go to Spain they will find it full of Jewish antiquities, there are synagogues still standing from the Moorish times in Toledo and other cities; there is still a catholic sect, the Marranos, preserving many of the old Jewish rites. The glorious connection of the Jews with the Moorish rule, the names of great Jewish scholars and scientists of the Moorish age, their services to the Spanish crown until the inquisition drove them out of the country, their connection with some of the greatest Spanish families, all these are leads which can be followed up during a sight-seeing trip in the Iberian peninsula and afford endless material of interest. Similarly in all countries, in Holland the old Jewish community, the Judenstadt of Amsterdam; Rembrandt's house in the ghetto, where he lived with his allegedly Jewish wife; Spinoza. In Germany, Frankfurt; in Berlin the famous Jewish institutions of learning. And then the great German Jews, Heine, the Mendelssohns, the Rothschilds (whose traces can be followed all over Europe). In Prague the old synagogue and the Jewish community house, and the whole literature and folklore of the Golem and Rabbi Loew, who feared not to face the Emperor on behalf of his persecuted congregations. In England and France, similarly, and in Vienna, sentimental journeys following up the lives and careers of world-renowned Jews. In Rome the old ghetto, with its clustering memories; in Venice Shylock's Rialto. And then a little eastward, perhaps not travelling so comfortably, a visit to the famous Eastern centers, Cracow, Lemberg, Warsaw and Vilna. Here is the old Jewish tradition and culture still flourishing, and also Jewish poverty and suffering under the lash of anti-Semitism. It would do most of us a great deal of good to get a closer view of the things we have sprung from, the old deep religious feeling and observances, and the persecutions which have followed our race through the ages. It will give our life in America more meaning and more humanity, make us less glib and cocksure in our judgments. We ought all of us to have seen a Jewish market town in Poland and if possible, have visited a wonder-rabbi (a Zaddik) be-

fore the race dies out completely. And we should all of us visit the ghetto of Lemberg, where the scars of the great pogrom of November, 1918, are still visible and where our people will still tell you with painful vividness of the horrors of those days. All these things, and many more should make part of a Jewish pilgrimage abroad. A little research in the library, looking into Jewish history and biography, will furnish considerably more material than can the writer of these few suggestions isolated on a freight ship in mid-Atlantic.

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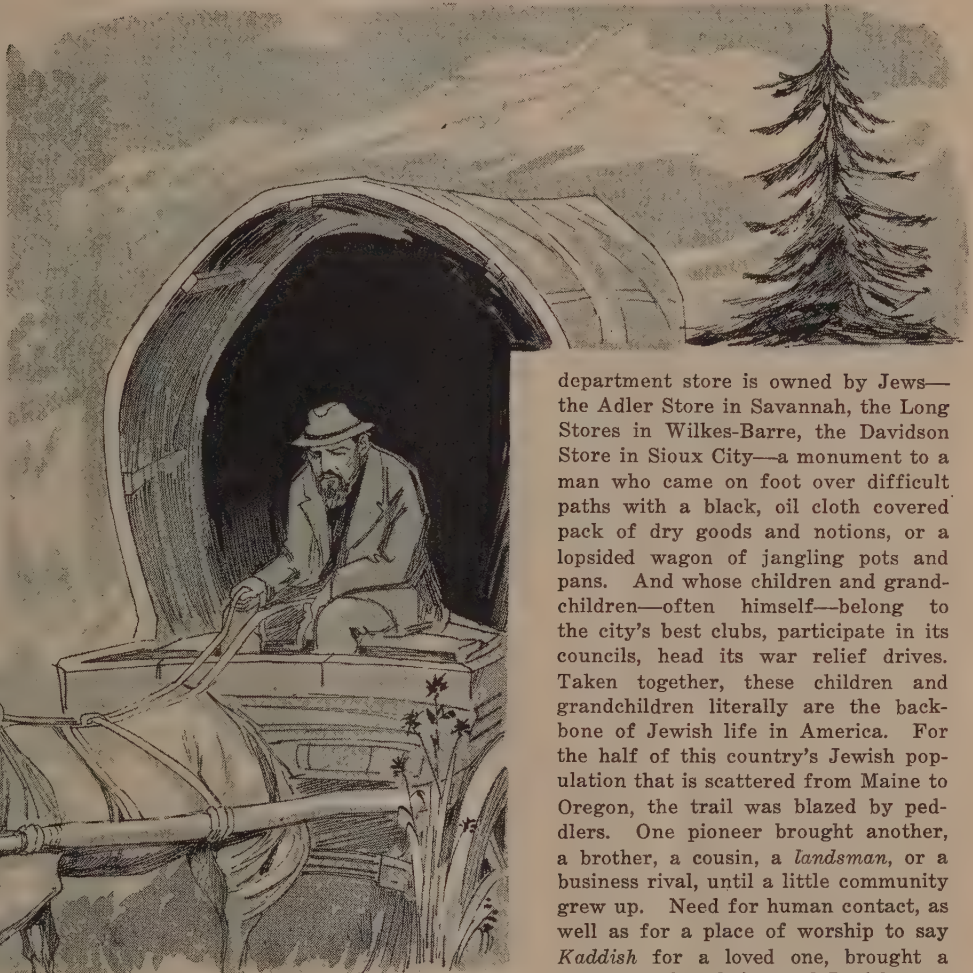
By Zelda F. Popkin

THE captain of industry took a fresh Corona Corona from an inlaid box of sixteenth century design that rested on top of his mahogany and tulip-wood desk. He flicked a grain of cigar ash on a priceless rug, and said to the interviewer:

"I started my business career as a peddler. . . "

Thus begins the legend of the modern Jew.

At the roots of the proudest Jewish family trees of this land is the dim and shadowy figure, of a peddler, a figure bowed beneath a heavy pack, an alien figure in



which are mingled humility, a sort of fear, and another sort of courage. A "Jew peddler."

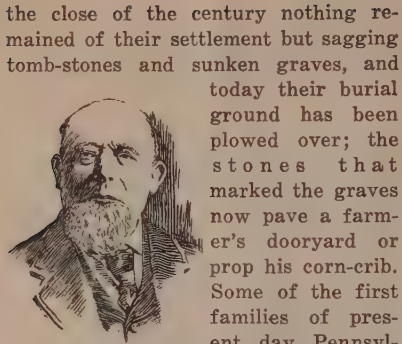
The foundations of America's great department store dynasties were laid by wandering Jews in obscure villages, north, south, and west, in hamlets which today might be slumbering forgotten had not a simple, God-fearing alien stopped off to rest his heavy burden, and remained to start a general store. Families throughout this land, that now are designated as "leading Jewish citizens" bear the names, and honor by their works, the memories of humble tradesmen of the open road. And further than that, these "leading citizens" and thousands of others of their co-religionists in many towns and cities today enjoy the respect and

esteem of their fellowmen because the uprightness of the town's first Jew has not been forgotten, because he unwittingly was a good-will ambassador for all his people.

The Odyssey of the pack peddler has not been written. Yet his story is an American epic. He helped to conquer the wildernesses. He built trading posts, made peace with the Indians, braved the terrors of the beasts of the forest. He helped to establish railroads and extend national commerce. He brought his age-old faith to far-off places. He, alone, and despite almost insuperable difficulties, adhered to it, raised up his children in his faith, and won respect for it. His children are America's communal leaders today. In nearly every sizable city the leading

department store is owned by Jews—the Adler Store in Savannah, the Long Stores in Wilkes-Barre, the Davidson Store in Sioux City—a monument to a man who came on foot over difficult paths with a black, oil cloth covered pack of dry goods and notions, or a lopsided wagon of jangling pots and pans. And whose children and grandchildren—often himself—belong to the city's best clubs, participate in its councils, head its war relief drives. Taken together, these children and grandchildren literally are the backbone of Jewish life in America. For the half of this country's Jewish population that is scattered from Maine to Oregon, the trail was blazed by peddlers. One pioneer brought another, a brother, a cousin, a *landsman*, or a business rival, until a little community grew up. Need for human contact, as well as for a place of worship to say *Kaddish* for a loved one, brought a synagogue into being and Jewish community life. The one Jew prospered and the town grew with him, for he was often the keystone of the city's commercial structure. He shared America's riches and contributed his share to it.

Before William Penn emigrated to Pennsylvania and established the city of Brotherly Love, Jewish traders, possibly peddlers out of New York, had penetrated the wildernesses of the Conestonga, had made peace with the Indians and built a settlement at a place now known as Shaefferstown. The year of their arrival was between 1705 and 1720. They erected a synagogue—a little limestone hut—the first congregation in America, outside of New York. Later they had a cemetery and a *chazan*. Yet before



Adam Gimbel

ly however, back to these pioneers.

During the early days of the American Republic, Jewish traders, immigrants from Holland, England, Spain and Portugal, helped to make history in all of the thirteen colonies, and when the conquest of the West was begun they were among the first to brave the dangers of the western trails. In the middle of the last century, with the first wave of German immigration, the Jewish covered wagon—the peddler's pack—came into its own. Two generations after—in the 1880's, the pogroms in Russia sent thousands of new emigrants to America's shores, young men for the most part, escaping from compulsory military service, fleeing persecution.

A young Jew in a strange land, forced to earn his livelihood. Unaccustomed to manual labor, he—ten thousand of him—turned to trade, and being poor and without the speech of the land, he began his enterprises with a few phrases of commerce and a little stock of petty merchandise that could be carried on one's shoulders. It sounded easy enough—but pack peddling had dangers, had humiliations that the sons and grandsons scarcely realize. The pack peddler travelled alone and most often on foot,



Lazarus Straus

than the actual encounter. There were highwaymen, who preyed on solitary strangers. Because of their

lack of knowledge of English, save the few words of barter and trade, peddlers were cut off for weeks, often months, from intercourse with humankind. If business was good one had food and the price of a night's lodging. If customers were few, one slept in barns and in the open fields and saved crusts for the next day's meal. Yet a man had to live.

There were boys among these peddlers, children, frightened and lonely, and yet resolute. Eldar Markson was a twelve-year-old youngster from Poland when he first became a peddler. He is now head of a large chain of department stores in Maine, and leader in the Zionist movement in the State of Maine and active in the State's civic and communal enterprises.

It is a rather striking co-incidence that the discovery of gold in California came at the time of the political upheavals in Germany which started the great German-Jewish emigration to America. A striking co-incidence and an important one. Hardy Jewish pioneers came with the "forty-niners" in ox-carts, in sailing vessels around the stormy Cape, or afoot over the fever haunted Isthmus, seeking gold in the mountains of California. Often the siren call proved a vain lure, and the man, whose dreams of finding the treasures of Ophir had faded, was content to earn his bread, penny by penny, with the peddler's pack. Samuel Wolf Levy, founder of the kindergarten system on the Pacific coast, was typical of the California pioneers. This man, who at the time of his death in 1916, was one of San Francisco's leading citizens, came to California in 1851, after he had crossed the Isthmus of Panama on foot, peddling as he went. Oscar Meyer, Herman Hellman, Solomon Haas, Aaron Fleishacker, men whose names for three-quarters of a century have been associated with California's progress, whose sons and daughters are her leading citizens, humbly and hopefully made the long westward trek, founding great fortunes and distinguished careers on the "pack" and the general store. And, to quote the late Dr. Martin Meyer, "They did more than win fortunes for themselves. They were the bearers of a culture and a civilization. Their efforts made lasting what the military victories of the Mexican War in the preceding years had made possible—the establishment of American political, social and civic institutions on the Pacific coast. Seeking gold, these men

founded an empire whose opening chapters have hardly now been concluded."

It is slightly ironical to speak of pioneers in connection with Florida, but Miami was a swamp little over thirty years ago and the white man's face was unknown when



Isidor Cohen

Isidor Cohen, who is now Miami's beloved civic leader, achieved the distinction of being the first Jew to discover Florida. This immigrant from Bialystock had trekked South with his peddler's pack when the building of the Florida East Coast Railways was begun. He sold supplies to the men employed on the road beds, and the end of the line was Miami.

The Everglades were drained, the Seminoles retreated further inland, a wonder city was laid out, and Isidor Cohen, pioneer, shared the city's prosperity, and won her esteem. He has been president of her Board of Trade, and her Merchants' Association, a member of her Charter Board, and true to the tradition of these followers of the covered wagon, he was one of the founders of the first synagogue.

The names of the villages where these Jewish pioneers settled, speaks well for their courage and enterprise. They sought the outposts, the uninhabited places far off the beaten track—new Columbases hunting not the wealth of Cathay but a modest portion of "peace and bread." Adam Gimbel started his first store in the trading post of Vincennes, Indiana in the early 1840's. His descendants today own six mammoth department stores, three in New York. When the latest of these was opened a few months ago in Philadelphia, Governors of two States, leaders in every field vied with one another in paying tribute to Adam Gimbel, the pioneer. Solomon Levitan,



Solomon Levitan

state treasurer of the State of Wisconsin, for several years presi-

(Continued on Page 476)

Leo Ornstein, Modernistic Composer

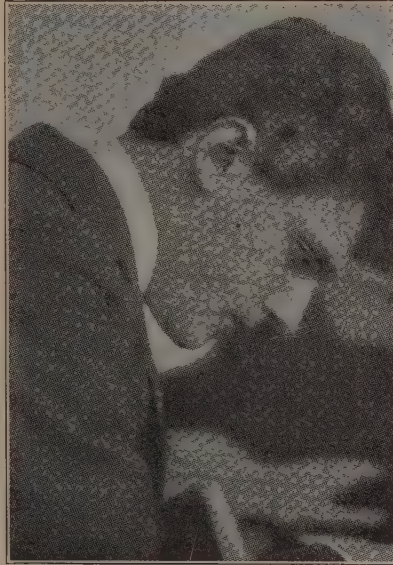
By Heyman Zimel



IN THE last quarter of a century, all the arts—drama, painting, sculpture, poetry, music—have been racked by a new aesthetic movement, the movement called expressionism. The drama has given rise to the school of Toller and Kaiser and Hasenklever. Painting has passed from the post-impressionism of Gauguin, Cezanne, and Van Gogh, and in the technique of Matisse and Picasso, is frankly calling itself expressionistic. Sculpture has given us the elemental stylization of Brancusi. Poetry, too, has given rise to a group of men—notably E. E. Cummings—who, while they would probably not consent to be thus pigeon-holed, yet are striving to achieve aims similar to those of the expressionists in other fields. Finally, the cardinal aims of the expressionists are manifest in the principles of many modernistic composers, chiefly Schoenberg, Honnegger, and, especially, Leo Ornstein. What then is this expressionism which is revolutionizing and revitalizing all fields of art?

Simply stated, expressionism is the attempt to get down to essentials, to the life of all details which are unnecessary to the ultimate meaning, and to interpret it in art by penetrating to the essence. It is an effort to represent the basic meaning, to depict the metaphysical "thing-in-itself" of the subject it considers. Brancusi, calling one of his carvings in marble "Fish," has not given us a pictorially faithful representation of a fish. He has attempted to convey the essence of the thing called a fish, to reproduce abstract "fish-ness." Honnegger, in his *Pacific 231*, has tried to make his instruments portray the soul of a great machine, the modern locomotive. Into this class do the compositions of Leo Ornstein fall.

Ornstein's music is as amorphous and chaotic as the life it seeks to interpret. It is intensely expressive of the strange and opposing forces which have moulded the character of the composer. For Ornstein is a Jew, a refugee from Russia, a youth of New York's Eastside. These are the three elements which are pre-eminent in the strange and impressive music of this man. His compositions are eloquent with the sombre mysticism of Russia,



Leo Ornstein

with the throbbing, pulsating spirit of American life, with the challenge of a rejuvenescent Hebrew spirit.

Concerning this last, Paul Rosenfeld has profound and beautiful things to say: "He is the resurrection of the most entombed of spirits, that of the outlaw European Jew. He is the breaking down of the walls with which the Jew had blotted out the hateful world. He is Lazarus emerging in his grave clothes into a new world; the Jewish spirit comes up into the day from out the basement and cellar rooms of the synagogue where it had been seated for a thousand years drugging itself with rabbinical lore, refining almost maniacally upon the intention of some obscure phrase or parable, negating the lure of the world and of experience with a mass of rites and observances and ceremonials, losing itself in the gray desert stretches of theory, or wasting itself in the impossible dream of Zion restored in modern Palestine and Solomon's Temple rebuilt in a provincial capital of the Turkish Empire."

Leo Ornstein is still a very young man. He was born in the town of Kremenchug, in the southwestern part of Russia, on December 11, 1895. His father was a cantor and rabbi in the local synagogue, so that the boy's childhood was spent in an orthodox and musical atmosphere. At the exceed-

ingly early age of three, the child began the study of the piano, and very soon gave unmistakable signs of an extraordinary talent. His father, quick to sense the remarkable gifts of his son, sent him to Kiev to study. Before the boy was ten years old he was able to enter the Conservatory of Petrograd, where he studied under the famous Russian composer, Glazounov. While studying at Petrograd, he witnessed the horrible massacres which took place during the revolution of 1905. These cruelties left a profound impression on the sensitive mind of the youth and to this day Ornstein says that his chief recollection of Russia is of these horrors. Anti-Semitism in Russia now reached unbearable bounds, and finally the boy with his family fled to America in 1907.

After the terror of Russia, America, even the squalidness of Attorney Street, was a blessing. Here he could calmly continue his musical studies, which, naturally, occupied his desires and ambitions completely. He attended the Institute of Musical Art and later the New York Conservatory of Music.

Ornstein's first public concert took place at the New Amsterdam Theatre in New York on March 5, 1911. He was proclaimed by all the critics as one of the most marvelous young pianists that had ever been heard in America. While at the Conservatory, Ornstein had already attracted attention with his virtuosity, and in an editorial in the *New York Evening Journal* of June 11, 1910, Arthur Brisbane had written: "We believe that this boy, providentially saved from Russia, brought up in the poverty of a great city, will stand with the great musicians of the world, on a par with the greatest interpreters of musical genius and perhaps among the greatest musical creators!"

This praise was all for Ornstein's ability as a performer. And indeed, Ornstein is one of the most facile and original of pianists, with a remarkable technical skill. He has revolutionized the technique of the fingers, and of the pedals. There are few pianists who have such command over the color and nuance of pedalling as Ornstein. In playing, he makes use not only of the tips of his fingers, but also his knuckles and the palms of his hands. Of course,

much of this new style of playing he has had to evolve in order to be able to play some of the unusual and unprecedented chords which he himself has written.

If Ornstein has achieved almost universal acknowledgment of his ability as a pianist, he has also succeeded in provoking critics into the most violent diatribes against his music. His concerts in London in 1914 were jeered at, and one of the London papers wrote, "If the hallmark of greatness is laughter, Mr. Ornstein may be hailed as a genius." The London Observer did not even try to be facetious. Its critic wrote, "We have never suffered from such insufferable hideousness, expressed in terms of so-called music."

Just what is it that Ornstein has done that has provoked these critics to such violent disapproval? He has, like a good many other modern composers, discarded the traditional diatonic scale. He refuses to recognize the difference between an harmonious chord and a discord. He maintains that there are no discords, but that our untrained and unaccustomed ears are at fault in considering a certain combination of notes discordant. He has not striven to produce pleasant melodies, but has concentrated on color, and rhythm, and mood.

That he is sincere there is no question—this man whom James Huneker called "the only true-blue genuine Futurist composer alive." Even as a concert-pianist, even in his mannerisms and eccentricities, there is no attempt at affectation and no indication of the poseur. The man earnestly believes that he has discovered a new musical language, a new music based upon his own emotional laws. His new technique arises not from the wish to be different or original but from the crying need of his nature. He found the traditional forms of the major-minor system inadequate and incapable of expressing his own emotions. "I find," he said, "that existing tonal idioms do not allow me the perfect expression of all that I wish to say musically. And I have had to find a language of my own. . . . I have my diatonic and lyric moments and on occasion I employ the diatonic scale for the simple reason that my own radical medium does not suit the purpose of what I want to say. . . . The sincere composer does not choose a medium—the medium chooses him."

That Ornstein's new manner is an effective one becomes apparent upon

hearing his music. His music is not lyrical, nor beautiful in the conventional sense. Much of it is ugly, with an intense and absorbing ugliness. All of his music is moving and powerful, full of an uncanny power of interpreting a subject and laying it bare to the hearer.

In his "*Deux Impressions de Notre Dame*" he has tried "to express the very soul of 'this vast symphony in stone,' as Victor Hugo calls it, to recreate the very spirit of those deep space dimensions reverberating with the passionate prayers, hopes, and aspirations of past centuries." The first part of this is full of a mystical cloistral dignity and solemnity. It is written with broad strokes, conveying a picture of calm and religious profundity and mystery. In the second part, the music portrays the coming to life of the gargoyles. Ornstein is at his best in such confused and chaotic effusions. The music surges and vibrates in grotesque disorder. It is weird and full of grim humor, like the ghastly and pathetic perversions of the gargoyles' features.

His "*Impression de la Tamise*," which has for its subject the church at Westminster, is possessed of a sombre vigor and startling intensity. Ornstein again shows his ability to perceive the essence of his subject and to translate it into musical terms.

Ornstein's most celebrated work is the "Wild Men's Dance." It is his most typical composition, a piece of sheer, vital, incarnate rhythm. It is the expression of a soul in conflict, a being at war with itself. Beauty it has, but not beauty as it is ordinarily conceived. It is rather the beauty of a tornado or an avalanche, the terrifying beauty of a thunder-storm, the awkward grace of a massive and terrible beast.

One cannot dispute about such music—one can only feel it, and this, according to Ornstein, is the aim of it. Paul Rosenfeld has put it well when he says that "While one speculates whether these pieces are music or not, one discovers that one has entered through them into the life of another being." One cannot receive this music passively, as one does a shower bath. One reacts towards it, one struggles with it, one lives it.

The "Dwarf Suite" again proves Ornstein's understanding of the essence of the subject he considers. The suite is symbolic of the composer's beliefs. It opens with "Dawn," tragic, sombre, gray. There follows the exciting

"*Danse des Gnomes*," with its exhilarating rhythm. This is followed by the funeral march, in which one gets a vision of hopeless grief, of profound pathos, with an undercurrent of fierce irony. The "Serenaders," a sensuous and tender piece, is followed by a picture of the dwarf at work—a picture of the monotony of endless sameness. The final movement is the "*Marche Grotesque*," in which the dwarf, after futile struggles with the cruel realities of life, gives himself over to a violent and artificial attempt at forgetfulness through the oblivion of a passionate dance. The composition ends on the keynote of despondency and futility.

Ornstein's power of evoking definite moods is shown in his numerous short pieces—the "Preludes," the "Three Moods" (anger, peace, joy), "*Pieces a Silhouette*," and the pieces for the piano. Through most of them there runs the strain of despondency and lack of faith in life. His cello sonata, his violin sonata, his concerto, his quartets, his orchestral suite, "The Life of Man" (after Andreyev), his "Poems of 1917"—all are imbued with a sombre melancholy, relieved at fitful intervals by moments of passionate and evanescent joy. Yet Ornstein is capable at times of a lovely lyrical tenderness, and sometimes of a boisterous humor. "*La Mexicana*" is written in a graceful and colorful vein. "*A La Chinoise*" is an exotic, oriental, tender piece, and his burlesques of Richard Strauss are witty, and actually playful.

Ornstein of late has not been writing with his former fecundity. Pessimists are already beginning to assert that he has succumbed to lack of appreciation of his work, that he himself has begun to doubt whether he shall ever be able to express adequately his chaotic thoughts through his more chaotic style. All this I doubt. I prefer to accept Paul Rosenfeld's explanation. Ornstein's temporary silence, The Dial's critic believes, is merely "a period of transition, a time of the marshaling of forces to a new and fiercer onslaught."

Ornstein has thrown open new vistas of musical possibility. In his hands music has become not only a pleasant form of entertainment but also a profound interpretation and criticism of life. Rhythm and harmony have become cerebralized creatures of thought. His excursions into musical creation have been the search not for superficial beauty but for essential truth, and his listeners will yet come to realize that truth is the greatest beauty to be sought by the arts.

The Printed Page

Hebrew Ethical Wills, selected and edited by Israel Abrahams—2 vols. (Jewish Publication Society of America.)

This is the third of the series of Hebrew Classics issued by the Publication Society. The first two were the Poems of Ibn Gabirol, and the Poems of Yehuda Halevi.

This series was made possible largely through the generosity of the late Jacob H. Schiff. Handy in size, they represent a beautiful and most useful addition to the Jewish library.

The practice of writing ethical wills, like the existence of prophetism, is unique to Israel. Here are selected in original texts and translations, dating from Talmudic times down to the nineteenth century, wills in which the legacy bequeathed was not money, but a father's ethical instruction and admonition to his children. Of course, they were not necessarily written in the father's, or teacher's, dying moments. Included are many passages from the sages of the Talmud which cannot be strictly conceded to have been wills. Each of the twenty-three selections is preceded by a short biographical sketch of the author, as well as by explanatory matter. The choice of wills is a happy one. They are noted for the purity of sentiments, for lofty idealism and for high moral value.

The first two volumes of this series have popularly readable, punctuated Hebrew texts. It is therefore a source of wonder why, in the present volume, this practice of punctuation was not followed, and thus the reading of the Hebrew original remains limited to a comparatively small number of scholars.

The Magic Flight—Jewish Tales and Legends, by Yossef Gaer. (Frank-Maurice, Inc., Publishers.)

The field of post-biblical Jewish tales and legends, adapted for children's use, is as yet almost untrodden. The Publication Society some years ago issued such a work in the "Breakfast of the Birds." Now comes a new collection of traditional Jewish motifs and legendary lore, told to us through the lips of "Grandma Libe."

Like children sitting in wonder before a grandma, the all-knowing, we

are with her on Sabbath afternoons, as the dusk is gathering and the shadows lengthen. We sit in amazement as she weaves for us the fascinating tales of the river that throws stones, of the thirty-six holy men, of how the skies open up at midnight. Feasts and fasts, Purim and Passover, Tisho B'Ov and Chanukah—the whole roll of the Jewish calendar flies by in rapid succession.

It is a very fine and well written book with attractive and striking illustrations.

PHILIP A. LANGH.

Roman Summer, by Ludwig Lewisohn. (Harper & Bros., New York City.)

Although John Austin's love for the beautiful Jewish girl from Morocco is merely an incident in "Roman Summer," the book is nevertheless, in a sense, just as Jewish as Lewisohn's "Upstream" and "Israel." For only a Jew could have written with such passion as he does in his ghastly description of the aftermath of a pogrom, or with such longing as his heroine feels for her martyred people.

John Austin, we believe, is meant to be the typical American, as Esther, the girl he meets during his Roman Summer, is the typical Jewess. The boy is vaguely unhappy in his comfortable home in Columbus, Ohio, a town deftly drawn by Mr. Lewisohn, who is still remembered as a teacher at our State University. Chiefly to escape from his too devoted mother, whom the author depicts with an unfaltering but not too cruel hand, he goes abroad, meets Esther and loves her. Why she will not marry him, although hardly a brief against intermarriage, contributes one of the finest passages to the book:

"Conventions meant nothing to her. But she had profound central perceptions in regard to life. It was these that John lacked. Once released from convention and all roads seemed open to him, all things possible, all difficulties conquerable. They sat side by side, these two, liking each other with a deep and desperate liking, sundered in their innermost beings beyond all hope of union."

So Esther, unlike Ruth of old, returns to her own people, and John to his. Whether he will be happy as an author and the husband of the simple

little girl he finds himself in love with at the end of his saga, is an open question. But he has at least loved and been loved—and the telling of it makes a compelling story.

The Jew in Drama, by M. J. Landa. (William Morrow & Co., New York City.)

Here at last comes the book Jewish students of the drama have long searched for in vain. The author of "The Jew in Drama" sets the note of his volume by his quotation on the title page, culled from "The Jew," a late eighteenth century apologetic drama by Richard Cumberland: "If your playwrights want a butt, or a buffoon, or a knave to make sport of, out comes a Jew to be baited and buffeted through five long acts for the amusement of all good Christians." The chapters that follow begin in the somewhat remote period of Greek anti-Semitism, as shown in their theatricals; pass through the anything but flattering references to the Jew in the medieval drama; and after due treatment of the "Jew of Malta" and "Shylock" (of course) treat extensively the Jewish plays and Jewish characters through the reign of good Queen Victoria to our own day.

Mr. Landa is no thin-skinned Jewish critic with unlimited praise for mediocre works, which speak kindly of his people, and a caustic pen for the masterpieces which attempt to defame the Children of Israel. He writes with a fine Jewish feeling and background, but he is not blinded by his own racial prejudices; an honest critic, he has as little patience with the "Jew-angel" of our friendly authors as the "Jew-devil" of our enemies.

The book is a marvel of completeness, the first really authoritative work that has yet appeared (in English, at least) on the subject. Mr. Landa's style is sprightly and his fund of Jewish anecdotes, nearly all of them new, at least to this reviewer, are delightful. To the student of the drama, or the Jewish reader, interested in learning how the Jew has fared at the hands of Gentile and Jewish dramatists alike through the ages, this volume should prove a source of much interest and not a little entertainment.

ELMA EHRLICH LEVINGER.

The Economic Life of the Russian Jews

By L. Magriv



HE condition of the Jews in the little towns of Russia is desperate—worse than it was in 1922. Then everybody suffered—misery, loves company; now as the mode of existence of other classes improves, as the social structure changes, the life of the small-town Jew becomes worse.

The peasants are certainly living on a higher scale than they did before the Revolution. They have received large grants of land, and the Government helps them to develop their holdings. The requirements of the peasant are not great, and besides he enjoys the assistance of his children who usually remain on the farm and share in the labor.

The factory worker likewise has progressed. He has an eight-hour work day and his pay is increasing year by year. Special dwellings have been built for his convenience and a great deal of attention is given to his welfare.

A limited number of the urban Jews are also faring quite well. They have withdrawn from the professional bargaining class and have assumed the position of "artisans." For instance, ten Jews get together and open a vinegar factory which becomes a government institution. Thus they are identified as artisans, acquiring the privileges of artisans, and are accepted in society. And, too, their children are permitted to enter the public schools. However, comparatively few Jews are taken care of in this manner.

The large majority of Jews in the smaller towns are living without sufficient food. Their only hope for the future are the Jewish agricultural colonies. But tens of thousands precede them on the lists of candidates for

agricultural pursuits, and they may die before they have their chance. I travelled through the little towns and met the people who have registered for farm work. I saw and talked to a despairing multitude who are without the least glimmer of promise in their lives.



Getting ready for the Holy Days

They are mostly storekeepers who deal in petty articles worth eight or ten rubles each, and on the sale of a few of these a whole family must live. There are many workmen in the small towns but their condition is no better. They have no tools, no stock, no capital. I asked a shoemaker why he wants to become a farmer.

"You think I am a shoemaker?" he answered. "I am not a shoemaker. I am a cobbler. I have nothing with which to make a pair of shoes and all

I can earn mending shoes is from twenty-five to thirty rubles a month. And I have a family of eight. If I should be on the land perhaps the children could work and help me out."

I asked a tailor why he registered for farm work.

"How can I live otherwise?" he questioned. "My wife makes shirts and I sell them but I cannot sell any more. The peasants buy from the co-operative stores and the Jews cannot afford shirts."

I put the same question to a merchant who has a large store.

"I am not a merchant," he answered. "Nothing of the kind. I am a clerk."

"Whose store is this?" I inquired.

"It belongs to the world, to the finance inspector and to the people," he replied. "That is my trouble. People think I am a merchant. The fact is I am working to meet the taxes, to pay the interest on my indebtedness, and nothing else. I work, my wife works and my sons work and together we do not make even fifty rubles a month. Give me two hundred rubles and I will leave the store."

The shoemaker, the tailor, the merchant and a few others can earn a little. But a large majority of Jews are actually starving.

"We are sorry," said one of them, "that we were not killed in the pogroms."

Especially serious is the problem of their children. Youthful lives are at a standstill. There are no schools. For the sake of the children, the parents want to go to the far colonies.

The results of two years of Jewish labor in the farm regions are wonderful. It is hardly possible to compare the colonies of 1925 with those of today. In 1925 when I went through the colonies, Cherson, Krivorot and

time, I saw nothing but a desert. Weeds covered the land far into the horizon.

This unpromising waste was given for colonization. Jews in large numbers settled there. They dug holes, covered them with brush and moved in—old and young, and their domestic animals also. People who had spent all their lives in business, who were afraid to approach a horse—these were the ones who undertook to squeeze a livelihood from that rank land. They worked hard and ate nothing but bread, but still they could not return to their native environment—nor could they go anywhere else. Starving men chained to a plot of ground!

"What will you do?" I asked them. "Next year there will be a harvest," they answered.

I did not believe it.

On my trip through the colonies I saw a lot of stakes on which had been written "Taganga," and such inscriptions as "New Life," "Hope," and "Forward." Taganga was the name of a town. Where was Taganga? I saw no houses. Nothing but stakes. Taganga had been raided by bandits time and again. The last time they burned the houses and slaughtered the population, men, women and children—all but eight families.

The Taganga that I saw was a grass-covered waste. Starting with a bundle of stakes, the eight surviving families proposed to build a new Taganga with their hands. I did not believe they could do it.

Within two years the entire picture has changed. One stands waist-high in grain. Can these be the same fields I saw in 1925? On the horizon are the little homes, fifty, sixty or seventy, and on coming nearer one sees real farm households. Trim little out-houses, and horses, cattle and poultry. It is a wonderful love and devotion which the former ghetto-dwellers have for their domestic animals.

Taganga stands resurrected.

The Jewish farmers have had better harvests than their neighbors. The relationship between the Jewish and non-Jewish peasants is very good. The Christian farmer who used to see the Jew only in a store or behind a stand, the Jew who was always trying to fool him or give him a wrong measure, sees him now turned into a producer, and he likes him. The peasant taught the beginner but now the Jew does not need lessons. You can travel for days and find successful Jewish settlements. The land is located adjacent to old

Jewish communities so that the entire region is settled almost exclusively by Jews.

Various social and commercial institutions already are functioning—the Jewish Peasant Co-operatives, schools, cheese factories, tanneries, dairies and mills.

The Jewish women are of great help to the men. Even children eight years of age are assisting their parents in the fields. The old Jews have become shepherds. It is a picturesque sight to see a gray-bearded shepherd praying in the field at eventide.

Religious services did not cease for a single day, even while the people lived in dugouts. The Torah was borne across the steppes to this lonely frontier.

All the practices and customs of the old Russian Jewish communities are observed. *Schochetim* ply their trade among the settlers. The colonists are idle on the Sabbath. In the morning they hold services, and in the afternoon they gather at each other's home to jest at the clumsy efforts of the inexperienced newcomers.

Telephones connect the homes and telegraph keeps the colonists in touch with the outside world. The medical service is well organized. There are dispensaries, two small hospitals, and drug stores where the colonists receive medicines free of charge. Visiting doctors, nurses and midwives travel through the colonies. This is all the result of the Agro-Joint efforts.

It is a great joy to see this wonderful progress, but on the other hand what are 12,000 to 15,000 families? There are 100,000 families still left in the little towns and their only hope is that they too will be able to settle on the land.

And this is a very doubtful hope.

Communication

Editor, B'nai B'rith Magazine:

In the "News in Views" department of the May issue of the B'nai B'rith Magazine you published a photo of a number of convalescent tubercular patients preparing themselves to secure citizenship papers. This picture was taken at the Ex-Patients' Tubercular Home and not at the National Jewish Hospital as stated in the Magazine. I would appreciate it if you would publish this correction.

SAMUEL J. FRAZIN,

Secretary, Denver Lodge,
No. 171, I. O. B. B.

No. 4 of A SERIES OF AD-CHATS. About the HOTEL M^cALPIN

Broadway at 34th St., New York



by Arthur L. Lee.

Managing Director

The Marvelous M^cAlpin
Is Equipped to Entertain
8000 Guests in a Single
Evening

MANY a town in America is happy to claim 8000 inhabitants as its own, yet the McAlpin often entertains more than that number in a single evening.

The Guest who tours the McAlpin from its cloud-kissed Roof Garden down to its brilliantly tiled Grill—where Ernie Golden broadcasts his odyllic melodies over WMCA—is amazed with the profusion of McAlpin exclusive features that he will long remember.

There is the Colonial Room for private balls and parties (capacity 800 people), a classical, Southern pre-revolutionary interior, reminiscent of white wigs, knickerbockers and rustling crinoline—

The inviting Green Room (capacity 700 people) gorgeous in its dominant tone of rich, subdued green—

The cheering, charming Blue Room (capacity 800 people) with its flickering, fascinating velvets of blue—

And El Patio (capacity 400 people) that whispers the charm and glory of Old Spain—

Then for the guest and his family or friends there is the Louis XV royal dining room, recalling the halcyon days of regal France with its string orchestra of classical music—

And the famous Grill with Ernie Golden's bewitching dance music—

The Walnut Room for men dining alone—

And nearly two thousand guest rooms—\$3.50 to \$10.00 per day—

The McAlpin is a modern palace of old courtesies and moderate prices.

Sincerely, Arthur L. Lee.

P. S. When you wire your reservation (at our expense) or register, just mention B'nai B'rith—it will identify you.

DANIEL WEINTRAUB, son of a clothing worker, Hyman Weintraub, living at Ft. Thomas near Cincinnati, was graduated this year from Annapolis Naval Academy where he was the champion boxer. Four years ago Ensign Weintraub enlisted in the navy and by merit gained appointment to Annapolis.

International Newsreel Photo



International Newsreel Photo

THREE leaders of Zionism in the United States—**Morris Rothenberg**, Rabbi **Z. H. Masliansky** and **Joseph Barondess**. Rothenberg is chairman of the Palestine Foundation Fund.

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A VIEW of the Hebrew University the earthquake that shook the suffered by the Jerusalem Yeshivah to issue an appeal to Jewry in Ame

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International Newsreel Photo

A BIRD'S eye view of Jerusalem which last month was rocked by an earthquake. More than 500 persons, mostly Arabs, were killed. The material damage in the Holy City was very heavy. All Palestine suffered loss of life and destruction of property.

THE State of Indiana beat Palestine by the score of 2 to 1 in a soccer game at the Polo grounds in New York. Palestine was represented by the Maccabees of Jerusalem. The picture on the right shows Fisher, star player of the Palestinians, with both feet off the ground.

International Newsreel Photo



JWS



h was considerably damaged by
ct recently. Damage was also
e loss that it became necessary
h which to repair it. A notable
ouncement that the venerable
given \$20,000 for the relief of
—Arabs and Jews alike.



ANOTHER infant prodigy.
Sammy Rifkind, age 5, of
Los Angeles, played the ballad
"Sleep" before 600 people in
Los Angeles last month. He
reads notes, although until two
months ago he had never
handled a violin. P. & A. Photo

THE universality of Israel. The synagogue
service shown here is the same whether ob-
served in America, in Germany, in Russia, in
England, in France. This picture is reproduced
from the Israelitischen Familienblatt of Ham-
burg.

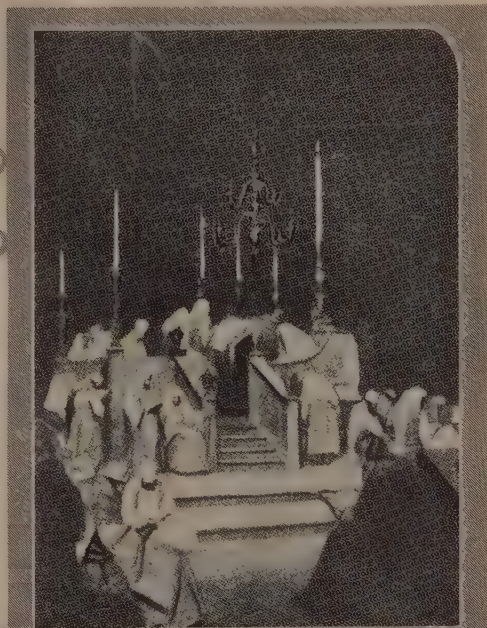


Photo by Jewish Daily Forward

JEWSS from Eastern Europe are building a new
life in Brazil, which welcomes them and permits
them to share in its opportunities. In the picture
above is seen a large group of Jewish immigrants
at Isla de Flores, the Ellis Island of the South
American Republic. Already there exists in Brazil
a self-supporting community of recent immigrants.



ASORT of Jewish Pantheon has been established
in the cemetery in New York where the late
Meyer London, congressman and Socialist leader,
sleeps. At the extreme right of the picture is seen
the monument dedicated to London, and close by
the monuments of various Jewish writers and
scholars—Sholem Aleichem, Jacob Rombro, Vladimir
Medem, Morris Rosenfeld and Dr. M. F. Baronoff.

In the Public Eye

Rabbi L. I. Newman

OUT in California various efforts have been under way to impose religious teaching and religious doctrine by law. One of these efforts was a bill to prohibit the teaching of evolution and the Bible story would thus have become the only lawful explanation of creation in state schools.



Rabbi Louis I. Newman

Jewish and Christian liberals united in opposition to all such measures and among the effective champions of religious liberty was Rabbi Louis I. Newman of San Francisco.

Though he is only 34 years old, the record of his works is quite long in the pages of Who's Who in American Jewry. We find him ordained to the rabbinate in 1918, serving various New York congregations until 1924, lecturing at Columbia University, a member of the faculty of the Jewish Institute of Religion, rabbi of Temple Emanu-El, San Francisco, since 1924.

* * *

Aaron Sapiro

HE IS, perhaps, the most widely known young man in the United States today. He has vindicated his own name and the name of the Jew as well as a great economic policy which had suffered under the attack of vicious propaganda.



Aaron Sapiro

He studied for the rabbinate and, though he left the Hebrew Union College before graduation, there are upon him certain definite characteristics that mark him as one who would have been as able a pleader in the pulpit as at the bar or in the economic forum. His period of study at the Hebrew Union College did not leave him untouched.

His work as the organizer of farm co-operatives needs no description, except that it is not generally known that among his distinctions is that of honorary Freeman of Saskatoon, Canada.

This was conferred upon him for his services to Canadian agriculture.

His age is 43, and his beginning most humble, namely, a Jewish orphan's home on the Pacific coast.

* * *

Rabbi Max Drob

AS A tribute to his splendid leadership of the Conservative wing of American Judaism, Rabbi Max Drob was recently re-elected President of the Rabbinical Assembly of the Jewish Theological Seminary.



Rabbi Max Drob

Rabbi Drob is 40 years of age. He was born in Poland. He received his education at Columbia University and at the Jewish Theological Seminary from which he was graduated in 1911 as the valedictorian of his class.

He has occupied rabbinate in Syracuse, Buffalo and New York City. For the past eight years he has been rabbi of the Washington Heights Congregation in New York City. He is a director of the Y. M. H. A. of Washington Heights, of the Jewish National Fund and of the Jewish Theological Seminary and a member of the administrative committee of the Keren Hayesod.

* * *

Rabbi H. G. Enelow

RABBI H. G. ENELOW was recently elected President of the Central Conference of American Rabbis (Reform), being advanced from the Vice-Presidency.



Rabbi H. G. Enelow

He is rabbi of the renowned Temple Emanu-El of New York. He is 50 years old, a native of Russia and a graduate of the University of Cincinnati and the Hebrew Union College. Before coming to New York he held rabbinate at Paducah and Louisville, Ky. He is the author of a number of books dealing with Judaism, Jewish life and the Jew and is a contributor to the Jewish Encyclopedia.

Herman Bernstein

HERMAN BERNSTEIN has settled out of court his four-year-old libel suit for \$200,000 against Henry Ford after the latter made a public recantation of his charges and agreed to withdraw from circulation all existing copies of his book, "The International Jew."



Herman Bernstein

He is 51 years old. He was born in Russia. He has been in European and Asiatic countries numerous times as special correspondent for the New York Times, the New York Herald Tribune and other American newspapers and news syndicates.

He is the author of a number of books, plays and translations, among which are "Celebrities of Our Times," "With Master Minds," "The Road to Peace" and "The History of a Lie."

* * *

Judge Joseph L. Kun

JOSEPH L. KUN, president of District Grand Lodge No. 3, of the B'nai B'rith, has been appointed judge of the Common Pleas Court of Philadelphia by Governor Fisher of Pennsylvania.



Judge Joseph L. Kun

Judge Kun has been a deputy attorney general and a special assistant U. S. attorney.

A busy man, he has nevertheless found time for Jewish communal activities, and has been in the presidency of the Young Men's Hebrew Association of Philadelphia, and is now on the Board of Trustees of the Keneseth Israel Temple and of the Executive Board of the National Temple Brotherhoods, to say nothing of his services as president of the I. O. B. B. grand lodge of his district.

Judge Kun is 45 years of age and a graduate of the Law School of the University of Pennsylvania.

The Dreamer of the Provencal Ghetto

By Michael Ginsburg



RENCHMEN, of late, have experienced a new interest in the Jewish question. In the wake of this curiosity have come numerous books by novelists who are ever ready to supply the public demands at a moment's notice. Such outpourings are generally of inferior quality, containing neither literary talent nor a genuine understanding of Jewish life.

Out of the welter of recent novels dealing with Jews—some of them satisfactory, but in the main, mediocre—there looms a single book, "Nicolo Peccavi" by Armand Lünel, which is destined to mark an epoch in the literary world. It will stir a deep emotion in the hearts of those readers endowed with the power of appreciating the beauties of the past and the rapidly disappearing—one might say, almost forgotten—peculiarities of Jewish life.

Lünel recaptures from out of the dead past the spirit of the lost Ghetto. Rolling back the curtain of time upon that golden age when Jewish parishes flourished under Papal rule, he walks along the ancient Jewish street of Carpentras, a typical Ghetto of Provence, in the sunny south of France. Lünel wistfully wanders about the Bethaus of Carpentras; he noiselessly treads in the semi-dark vaults, where the huge water pots, used formerly for ritual baths, may still be seen. On all sides the phantoms of the dead past rise up before him. He has succeeded in reviving the pictures of this dead past—in breathing life anew into the creatures who are eternal to him.

The complete title of the book is "Nicolo Peccavi, or The Dreyfus Case in Carpentras." That unforgettable drama which, in our own century, electrified the inhabitants of France forms the background for another drama—the fall of the House of Peccavi. The first chapter opens with a picture of the daily bitter civil strife which divided the population of the village of Carpentras into factions as an aftermath of the famous trial. The anti-Jewish paper "Veilleur de Con-

tat" stirred up the passions of the Christian population against the Ghetto inhabitants. Crowds of young men marched through the peaceful streets of Carpentras crying "Down with the Jews," and singing an old anti-Semitic song. This scene is typical of conditions which existed in France towards the close of 1899.

One of the most important positions in the anti-Jewish party of Carpentras was occupied by Augustin Nicolo Peccavi, the scion of a rich and ancient family of merchants whose fortune has been accumulated as contractors for the clerical institutions of the province. Peccavi was well educated, a true son of the Catholic faith and a protege of the Bishop.

Few of Nicolo Peccavi's neighbors were aware of how the foundation of his rich inheritance was laid. Few knew that the founder of the House of Peccavi was Bonjuza Velleron, a Jew, who, about one hundred and fifty years ago, was notorious throughout the province. He was a homeless vagrant who earned a precarious livelihood and saved himself from starvation by amusing the country folk in market places and prophesying the future for superstitious peasants. Held in contempt, even by his co-religionists, Bonjuza proved a useful member of his community only once each year. This was on the day of the Purim Festival when he portrayed the role of Haman in the traditional Purim play. No one denied him this questionable honor and as a reward for his hate-reeking monologue he received only pinches and blows; for was he not at the moment simply the cruel minister of King Ahashverus? For the part he played in the festival, Bonjuza Velleron received the nickname "Memucan."

Memucan would probably have spent the remainder of his life traveling from one hamlet to another hawking his soul-saving amulets to the peasantry if something had not occurred which altered the whole course of his existence.

One day Carpentras was literally overrun with a throng of poor home-

less German Jews who, for some inexplicable reason, were driven there. The municipal authorities succeeded in expelling all of the unwelcome visitors with the exception of one woman, Judith Rotschild, who suddenly fell ill and could go no further. Not a single Jew expressed a desire to shelter the unfortunate creature. Unexpectedly, her deliverer appeared. The lowly Memucan offered to marry the destitute woman. His act was a challenge to the Ghetto. Memucan, the contemptible, had put forth a helping hand to an unhappy being when all others had refused.

The Ghetto had all but forgotten this incident when one day, some years later, Memucan again astounded his co-religionists with an even more sensational action. When Judith died, shortly after the birth of a son, Memucan together with the child embraced Christianity. The contempt in which he had been held formerly by the Jews was now turned to bitter enmity. His name was cursed in all synagogues and a ban was laid upon it. He, in turn, squeezed money from the Jews by threatening their children with forcible baptism.

Toward the end of his erratic life, the apostate realized that although he had forsaken his native soil, he had not anchored himself on foreign ground. Consequently, his son, perceiving that it would be necessary to secure a firmer foothold among the Christians, married the daughter of Nicolo, the man who had taken a leading part in Memucan's conversion. After his marriage he founded the firm of "Nicolo Peccavi, Costumiers Ecclesiastiques."

The House of Peccavi not only survived the strenuous days of the Revolution but made gigantic strides in rapid succession by adapting itself to the prevailing conditions of the changing years. Though the concern had become more firmly entrenched with each passing generation, its tranquility had been marred by numerous disgraceful episodes. Chief among these were the immoral conduct of Memucan's son, the imbecility of his grand-

son and the suicide of his great-grandson who, while an officer, was charged with accepting bribes.

The few who knew the secrets of the family saw in these occurrences the avenging hand of God. In the house of Augustin Nicolo Peccavi, the last member of the family, not a word was ever mentioned of the early chapters of the family history; it seemed as though all traces of Memucan, the founder, had been eradicated.

Yet, as is not infrequently the case, the blood of his forefathers was recognizable in Augustin. Nature had endowed him, a pillar of Catholic society in Carpentras, with strong Hebraic features.

During the height of the Dreyfus case, with Augustin Nicolo Peccavi aggressively leading the anti-Jewish attacks, there strangely arose within him the unrelenting call of blood—that call, which during the course of many generations had lain dormant but which, as soon as it had begun to manifest itself, could not be silenced. In his heart there ensued a conflict between the awakened atavistic recollections of Jewish beliefs and the later, suddenly diminished, Christian sentiments.

Now the beginning of the final act of the drama of Nicolo Peccavi unfolds itself. Augustin, tortured by his doubts, creeps stealthily into the home of the Jew, Abranet, his former comrade, now his bitter enemy. He learns all the gruesome details of his family history. Augustin must drain the cup of bitterness to its last dregs. But, faithful Christian that he is, he lacks the moral courage to break away from his prejudices and confess that to him Dreyfus is not a Judas and that he believes in the Jew's innocence.

And now the last episode of this tragic story. Captain Dreyfus, after his release, has come to his relatives in Carpentras to recuperate. The little town finds itself famous over-night; countless deputations pour in from all parts of the country to see the hero of the "affair." Even the old Jewesses of the neighborhood would not deny themselves the pleasure of visiting Dreyfus and telling him of their admiration. They set out in an old and dilapidated omnibus whose heavy ungreased wheels roll thunder-

ingly over the rutty streets. Seated apart from the women is a man, Augustin Nicolo Peccavi, disguised as a monk and wearing dark spectacles and a false beard. His house has become bankrupt and he feels himself misunderstood by everyone. He desires only to come into contact with those whose names were responsible for his bankruptcy. He longs to meet Dreyfus face to face; he plans to tell his story to Dreyfus who, having suffered so keenly, would understand him.

Even this final consolation is denied Nicolo Peccavi. Through an unexpected occurrence, his incognito is pierced and the old Jewesses hurl the beaten man out of the speeding carriage. That evening workmen passing by find him lying unconscious in the road. His face and body are covered with mud and filth so that neither the workmen nor the hospital attendants recognize Augustin, once one of the most influential citizens of Carpentras.

The heavy blows of Fate broke the self-satisfied Augustin Nicolo Peccavi. His strong constitution survived but his reason was lost. . . . Travelers, chancing to come to this quiet wayside station of Carpentras, could see, until a few years ago, a porter more than ninety years old. He was still quite strong but his mind was blank. It was said that he had been released from an insane asylum shortly after the war. As the porter would carry the traveler's luggage to the carriage, a crowd of street urchins would follow the aged man shouting derisively, as only children can, "Old Nick! Old Nick!" More than one hundred years ago the ancestors of these children, in these same streets, had hurled similar epithets at his great-great-grandfather, the Jew Memucan.

* * *

Thus ends this wonderful story. It is a story in which every incident and every character is extraordinary—a story which unquestionably charms its readers.

When we reflect upon this book by Lünel, we unconsciously ask ourselves the question: Where lies the boundary between Reality and Imagination? I do not know if the author has pored over the papers of the Bonjuza Velleron family, which his grandfather had collected for years; neither do I know if the "museum" in his house really existed. But that is of no con-

sequence either, for Lünel is not writing a scientific work. It is uncontested that every sentence in the chronicle contains far-reaching truth. Lünel's heroes live; they are tangible that none can question their existence.

It seems impossible to say anything definite about Lünel's literary geography. In French literature he occupies a peculiar place. He is extraordinary. His language is masterly and expressive. He is an excellent portrait painter. In no other author can be found such a fine and delicate feeling for inanimate things. To Lünel these are not lifeless objects—they are living things, men's friends which have transfused to human beings part of their soul.

To live in the shadow of the beloved past, to breathe with the creature who are eternal to him, to revive the pictures of the remote past—lost like smoke without leaving a trace from out the shadowy region—these are the tasks which Lünel has imposed upon himself, and has succeeded in accomplishing, in "Nicolo Peccavi." No finer wreath of flowers could Lünel have placed upon the sacred grave of his ancestors.

In "Nicolo Peccavi," as in Lünel's other books, we find literary characteristics similar to those of another great artist, Gerog Hermann; both have perfected the art of miniature painting in their works we find those exquisite shades which remind us so strongly of ancient paintings on ivories.

How gloriously Lünel has paid homage to the memory of his forbears! He describes his great-grandfather, Mananel, as the last Provencal Jew who until death retained a keen longing for the lost Ghetto with its ancient customs and traditions. In this Lünel errs. Mananel was not the last Jew in Provence to dream day-dreams of the lost Hebrew world. In the heart of his great-grandson still lives the dreaming soul of old Mananel.

Lünel does not idealize the old world of the Israelites; he does not fail to observe its many dubious elements. But one fact more precious to him than all the others is that Judaism once was a real and living thing. The number of men gifted with the power of feeling the beauty and poetry of the ancient Ghetto life is rapidly disappearing. Lünel who in "Nicolo Peccavi" has immortalized the dear dead past is probably the last Dreamer of the Provencal Ghetto.

A Negro Bris

By B. Z. Goldberg

JEWS—all kinds of Jews—Eastern, Western, Northern, Southern; Ashkenazim, Sephardim, Yemenite Jews—and still the list is incomplete. For there is at least one more to be added to the list—the colored Jew. That is, the negro Jew of Harlem, who lives in the heart of New York's colored belt.

To be sure, we have heard of black Jews before. Years ago the world learned about negro Jews who lived in Abyssinia, in Africa. The news was especially interesting because the reigning family of the country claimed Hebraic descent. Abyssinia, they maintained, is the Sheba of Biblical times and the Queen of Sheba bore a son unto David, whom she named Yelinelk. This tallies somewhat with the Talmudic legend of a son being born to Solomon by the Queen of Sheba.

Dr. Jacob Feitelovich was dispatched to Abyssinia by the French Government. His detailed report dealt with a group of some twenty thousand souls known as Falashas. They look like other Abyssinians, Dr. Feitelovich said, but profess a faith similar to the Jewish. Possibly theirs is the Jewish religion as it was practiced in the early Christian era. The Falashas are an impoverished, despised and oppressed caste in Abyssinia. The Alliance Israelite undertook to alleviate their miserable condition and to open schools for them.

There are about 50,000 Falashas in Abyssinia, which has a total population of about ten million. These Falashas are almost the only working population of the country. Some engage in farming and others are artisans. They live in separate villages adjacent to the native Abyssinians who do some farming, but who for the most part are the soldiery of the country. During recent years, the racial dissensions which existed between the Falashas and the natives have been less marked. The political situation of the Falashas has also become more favorable since Dr. Feitelovich has exerted his influence in the country.

Some of these Falashas have found



Ella Barnett

Rabbi A. Isaiah Ford

their way to America. Today there is a community of Falashas on the outskirts of the colored belt of New York. They keep to themselves, however, and make no approaches to the white Jews nor do they attempt to identify themselves with the other negro Jews in their vicinity. In fact, the Falashas shun the negro Jews of Harlem more than they do the negro Christians. The Falashas do not claim to be Jews. They do not pretend to be the sons of any one lost tribe of Israel. They are Falashas and theirs is the Jewish faith. The faith of the white Jews, they feel, is merely a corruption of their own religion or perhaps an entirely different one.

The negro Jews of Harlem, however, claim to be full-blooded Jews of color. They use the Orthodox prayer-book and pray in the same sing-song voice that one is accustomed to hear in the synagogues of Eastern Europe. Even the herring, favorite food of poor Lithuanians, has found its way into the dining room of these negro Jews. There it has attained a prominence never reached among white Jews—it has become almost a part of the ritual.

The other day I was in the home of a family of negro Jews. The occasion was a negro *bris*. The invitation was in English:

"You are cordially invited to attend the Brismilla of our newborn

son, Saturday, 11:30 a. m., at 582 Lenox Avenue.

*Respectfully yours,
Samuel Mosha Valentine."*

The word *Brismilla* was written in Hebrew characters. This, I learned later, was suggested by a white Lithuanian Jew who sponsored the affair. The letterhead bore the legend "Beth B'Nai Abraham, Ethiopian Congregation and Hebrew School." Names listed on the letterhead included Blackwood, Francis, Oneal and Valentine; the Rabbi's name was Ford.

The house where the *bris* took place, situated in the heart of the negro district, was poor, clean and neat. On a chair were seated two children, a girl and a boy, waiting and trembling, like Jewish children before the *bris* of a new-born brother. As is the case in Jewish families, these children disappeared from the room when the ceremony began.

On the table were a few *Ashkenasi* prayer books, new books, apparently just brought home from the store. Gradually the crowd gathered. Tall, broad-shouldered, slender negroes; all dressed in their Sunday clothes. They spoke with a West Indian accent and among them were a doctor, a lawyer and a white woman, Irish it seemed, who had married a negro Jew and had become the leading woman in the congregation.

A husky blooming negro with a round jovial face entered the room. He was the rabbi, just returned from his vacation and telling about it. He told how he got along without any money at all. Any freight train, he said, would take him to Atlantic City and once there he could get along easily enough. . . .

A few white Jews were present—a Rabbi Magnus, an acquaintance of Rabbi Ford; another Jew who was familiar with everyone and apparently often visited the negro synagogue; the *Mohel* and some others.

The negroes felt at once humiliated and exalted. They received so much attention and yet they had to yield to the few white Jews who knew ever so much more about this ceremony. The white rabbi and the *Mohel* went about their preparations with the nonchalance that characterizes their performance in other Jewish homes. But

one white Jew, visibly elated by his seeming importance in comparison with the negro Jews, assumed command of the entire scene. He monopolized the conversation and continued to teach the negroes how to conduct themselves religiously. He displayed utter ignorance of Jewish law and embarrassed the negroes by making too plain their lack of knowledge. One felt an urge to take him by the collar and throw him out the window.

I had in mind a number of questions to ask the negro Jews, but when I was among them, these questions would not leave my mouth. After all, they are not our kind of Jews; they are constantly being subjected to cross-examination by any stranger for no reason at all. They replied politely to the few questions I did put to them, but one was aware that they were humiliated by the interrogation, much as any man would be if some stranger approached and inquired into his personal life. Furthermore, I could not banish the thought—would I come to white Jews on the occasion of a *bris* and place them under investigation?

There was little to ascertain. The negro Jews come principally from the British West Indies. There, they claim, they were Jews and their parents and grandparents before them—not practicing Jews, perhaps, because the government was oppressive. But on coming to America, they returned to the faith of their forefathers. That is to say, in the West Indies they were negro Marranos. In some districts of the West Indies, though, the negro inhabitants were never subjugated by the British. Left to themselves and segregated from other negroes, they remained Jews.

Their rabbi promulgated the interesting hypothesis that all American

negroes were Jews by faith in the forests of Africa, but just as they had forgotten their own tongues on the Southern plantations, they also lost their religion.

Preparations for the *bris* took time and so the conversation continued. The negro Jews say they have "come back"—they will not be called proselytes. They are not Jews only today but have been Jews always. A few had been Catholics but saw the light and learned that the only God is the God of the Jews. These were the exception, strangers who had embraced Judaism. All the others were



Members of the Negro Jewish Congregation

absolutely sure of their Hebraic descent.

The negro Jews have a mystic conception of religion. They use big words without fully grasping their meaning. They speak in the language of the Book of Daniel. Their phraseology reminds one of theosophic writings—words, phrases, generalizations that in themselves do not say anything specific but are the expression of an urge, a striving of the "dumb tongue" and limited brain to lay bare that which is beyond words.

And too, they are greatly wrought up over Jesus. Their Jewishness to a large extent is anti-Christian. Their attitude toward Jesus is much more

negativistic than that of white Jews. At times it is even bitter. That is probably a reaction of the overabundance of professed love for Jesus at negro revivals.

The negroes are very serious about being Jews. They observe the least *mitzva* as the most important.

Just now, they are trying hard to get money for a Torah. They hope eventually to have their own Hebrew school.

The *bris* ceremony went through the usual form. The little negro child upon a white pillow was passed from person to person and a glow of religious ecstas

could be noticed on the dusky faces of these stalwart negroes standing erect as if on military duty. The women were gathered in one corner, apart from the men. They wept at the first cry of the child, just as white Jewish women do at *bris*.

Finally the baby was placed in the lap of Rabbi Ford, who was "Sandik." Samuel Mosh Valentine named his son Hillel Jehoshua and pronounced the blessing of "bringing his son into the covenant of our Father Abraham."

It was strange to hear a full-blooded negro refer to old Abraham as father but that only shows how difficult it is to get away from the purely physical, for wasn't Abraham also spiritual father?—and spirit knows no color line.

After the *bris*, wine, whiskey and cake were served. Even the Lithuanian pickled herring was not missing. Negro Jews evidently consider the herring an essential part of the *bris* ceremony. Perhaps it is the transfiguration of manna in the mouths of a people who came out of Africa, slaved in the West Indies, and hope to lead a free life in America.

Across the Seas

Our Grand President in London

By S. Gilbert

(President of the First Lodge of England)



BRITAIN—not too genial a soil for our Order, hitherto—has awakened at last to its importance, and the third week in June saw the formal inauguration by President Alfred M. Cohen of a District Grand Lodge—District No. 15.

One says "formal," for No. 15 has already been at work for a year, but it has waited for a distinguished office-bearer of the Order to hand it its charter, and the visit of Mr. Cohen to Europe provided the long-looked-for opportunity.

It is seventeen years since the Order first stepped on British soil. It got a somewhat frigid reception, the local Jewish leaders declaring, almost with one accord, that the ground was already covered, and that there was no room for the newcomer. A minority, led by Dr. Gaster and Mr. Herbert Bentwich, persevered, however, and the First Lodge of England was launched in London.

Since then that Lodge has been carefully feeling its way, overcoming doubt and opposition, and putting in many a good stroke for the common cause.

Of recent years hostility has died down. A better understanding of the Order has arisen, and it has gone steadily ahead. New lodges have been started at Manchester, Liverpool, Glasgow, Leeds, Edinburgh and Southport; and the result has been the launching of the District Grand Lodge No. 15. Women's lodges, too, have been formed in London, Leeds and Manchester.

A series of remarkably interesting functions marked the visit to London of Mr. Cohen, who was, by the way, accompanied by his son-in-law, Dr. Louis L. Mann.

On the Friday evening, the Grand President, Brother S. Rowson with Mrs. Rowson, arranged a Sabbath Evening Service at the local Town Hall to which some hundred or so guests were invited. It was to be—and it was—a Sabbath eve of the dear old style. A prominent *chazen* (the Rev. G. Prince) officiated. A Jewish folk song choir rendered the choral parts, *Kiddush* was said, and the choir sang *Z'miroth*.

It was a beautiful function, and set many happy memories ringing in the minds and hearts of all who were

privileged to take part in it. Subsequently Mr. and Mrs. Rowson entertained those present at dinner.

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On the following morning, Brother Cohen, Dr. Mann, the London Lodge and the Provincial Delegates were bidden to the Sabbath service at the Hampstead Synagogue, where the minister, the Rev. A. A. Green, one of the earliest members of the British B'nai B'rith, devoted his sermon to an eloquent exposition of the aims of the Order and a review of its work. In the afternoon the B'nai B'rith again mingled in happy converse at a tea given by Mrs. Alex J. Cohen, the President of the Woman's Lodge.

On the Sunday afternoon a large gathering assembled at the Princess restaurant, Piccadilly—the meeting place of the First Lodge of England—for the more formal purpose of a District Grand Lodge meeting.

Brother Rowson, from the chair, read reports from the various Lodges concerning their operations. These covered a remarkably wide field—philanthropic, social and educational. It would be invidious to single out the activities of any one Lodge for detailed reference. But whether it was work for the Jewish student, the convalescent sick, the Jewish school child or the girls' club, or whether it was the settling of communal differences, the establishment of communal centers, or lecture campaigns to forestall anti-Semitism, the record presented showed the Order in a healthy condition and giving promise of larger expansion in the future. Everywhere a note of earnest enthusiasm was struck!

Representatives had come from a number of continental lodges. They included such distinguished men as Prof. Sobernheim, of the German Grand Lodge; Dr. J. Popper, Grand President of the District Grand Lodge of Czechoslovakia; Henry Rothschild, President of the Hermann Cohen Lodge of Frankfurt, and Karl Klemperer, of the Austrian Grand Lodge.

All these brethren conveyed their felicitations in eloquent terms; while letters of congratulation were also read from Cracow, Czecho-Slovakia and Bucharest. Brief speeches were given by leading British members.

The feature of the occasion, however, was the inspiring address of the Grand President, who spoke in moving terms of the Order's lofty ideals, its far-flung organization, and its splendid achievements in the United States in particular. Ringing cheers greeted the close of his remarks.

With the presentation of the Charter, and a lively discussion on the perennial question of the qualifications of membership—some were in favor of levelling the barriers, while others, like Dr. Popper, pleaded strenuously for quality rather than quantity—the memorable proceedings came to an end.

* * *

In the evening the First Lodge of England held its annual dinner. It was the largest festive gathering in the history of the Lodge, bringing together nearly two hundred people.

Brother Alfred M. Cohen was the chief guest, and again Dr. Mann and the continental delegates were present. In addition prominent members of the London Jewish Community attended, including Rev. A. A. Green, and Mr. O. E. D'Avigdor Goldsmid, President of the premier Anglo Jewish organization (the Board of Deputies) and himself a valued new recruit to the Lodge.

The toasts to the King and the President of the United States were drunk with enthusiasm. That of the Order, with which the name of Brother Alfred M. Cohen was coupled, was proposed by the chairman (the President of the First Lodge of England) and seconded by Mrs. Alex J. Cohen (President of the London Women's Lodge).

A burst of continuous applause greeted Brother Cohen on rising to respond. In a speech which held the rapt attention of the large audience, he touched gracefully on his own ties of kinship with England. Then, with broad strokes of the brush, he painted in outline the aims and activities of the Order—its tender care for the orphan, the widow and the sick; its spirited fight for the fair name of the Jew, its concern for the Jewish immigrants, who had helped to swell a small community to a total of millions, and transformed it out of all recognition. In a finely eloquent period he described the B'nai B'rith as the

watchman at the gate, guarding the rights of Jewish citizens, and spoke of its efficiency as a unifying force, welding all sects and sections and nationalities into a single force. Other Jewish bodies might represent parts of Jewry, but the B'nai B'rith, in the telling phrase of Dr. Schechter, represented "catholic Israel."

The whole gathering was deeply moved by Brother Cohen's address, which had explained with power and lucidity what so many had asked for enlightenment about the real aspirations of the Order—and where it stood in the organized—or, as some people may say, the disorganized—House of Israel. If only in that respect, Brother Cohen's visit has served an object of surpassing importance, and will mark the opening of a new era in the work of the Order in Britain—a service for which British Jews cannot be too thankful.

The feast of oratory flowed copiously—and, one is afraid, rather late. The proceedings did not close until well after midnight, but they produced excellent speeches from Dr. Gaster, the Rev. Mr. Green, Mr. D'Avigdor Goldsmid, Brother Elton (the Vice President of the First Lodge of England), Dr. Samuel Daiches, Dr. Josef Popper—and a finely delivered utterance by Dr. Mann.

Altogether a memorable three days which put fresh heart into the Brothers working in the Order's interest, and should yield a golden harvest in the days to come.

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WHILE in London, President Alfred M. Cohen, attended the Conference for the Protection of Women and Girls. He also visited Jews' College, and attended by special invitation a meeting of the Jewish Board of Deputies.

* * *

In Holland

IN HOLLAND President Cohen addressed the Lodges in Amsterdam and The Hague. In Amsterdam he was the guest of honor at a dinner given by the Board of Trustees of Hillel Lodge at the home of Brother Nykerk.

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In Germany

THE Berlin Lodge gave President Cohen an enthusiastic reception during his visit to the capital of the German republic. He attended, on the Fourth of July, a large gathering which met in the B'nai B'rith building known as "The Temple."

President Cohen was received by Chancellor Marx in his own home in Berlin. The Chancellor requested Mr.



"The Temple"

Cohen to transmit a message of greetings to America.

During his stay in the city, Mr. Cohen visited all of the institutions maintained or subsidized by the German B'nai B'rith. These included a home for the aged and a home for mothers and infants maintained by the Women's Auxiliary of Berlin Lodge.

* * *

PRESIDENT COHEN was the honored guest at a festive assembly arranged in Dresden. Brother Paul Salinger, president of Fraternitas Lodge, delivered the address of welcome. Mr. Cohen, replying to the welcome, gave a thrilling description of the work of the Order in the United States. The meeting was concluded with a banquet which was attended by the members of Fraternitas Lodge and their wives and also officers of the neighboring lodges of Breslau and Konigsberg.

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PRESIDENT ALFRED M. COHEN visited Hamburg, Germany, where a special meeting was called of the three lodges in that city. The members of the three lodges assembled at "The Temple." There he was greeted by Brother Alfred Unna, President of the oldest Hamburg Lodge; Brother Walter of Berlin, Vice-President of the Grand Lodge for Germany; Brother Oscar Meyer, who represented the Lodges in Bremen and Luebeck; and Brother Alfred Lisser, Vice-President of the Grand Lodge (Berlin). The latter, among other things, mentioned the fact that it was his honor officially to represent his lodge for the third time at a reception to a Grand President. Thirty years ago he was delegated to represent his lodge at the reception to Julius Bien, then the president of the Constitution Grand Lodge; seventeen years ago, as the President of the Henry Jones Lodge, he officially greeted Brother Adolf Kraus; and now it was his great privilege to welcome Brother Cohen.

In Czechoslovakia

PRESIDENT COHEN was met at the Czechoslovakian frontier and accompanied to Prague by Brother Grand Secretary Lilling and Brother Joseph Pich. The party was greeted in Prague by Dr. Joseph Popper and Mrs. Dr. Gütig, President of the Ladies' Auxiliary.

On July 10 a special lodge meeting was held in honor of President Cohen. This gathering was attended by more than 300 members as well as Grand President Edmund Kohn of Vienna, Grand President Dr. Leon Ader of Cracow, Chief Rabbi Dr. Markus of Constantinople and Brother Weil-Bruehl of the Augustin Keller Lodge of Zurich. All Czechoslovakian lodges were represented by their presidents and large delegations.

In the evening, an impressive banquet was held at the Prague Community House. On the following day President Cohen was greeted at the ancient *Rathaus* of the Jewish community by Brother Dr. August Steiner, president of the Congregation. Representatives of all the Jewish philanthropic organizations were present.

* * *

THE Lodge Praga of the I. O. B. F. published on the occasion of the 25th anniversary of its existence a volume entitled, "The Jews in Prague." This volume comprises five essays, presenting a continuous history of Prague Jewry from the earliest times. The editor of the volume is Dr. Samuel Steinhilber, Professor of History in the German University of Prague.

At this celebration it was resolved to found a Jewish Historical Society for scientific treatment and publication of the history of the Jews in the Czechoslovakian republic.

* * *

Bulgaria

AT the third conference of the B'nai B'rith Lodges of Bulgaria recently held, it was resolved that the headquarters of the Regional Committee be transferred to Routschouk, "Siegmund Bergel Lodge," being designated as the regional lodge.

It was further resolved that each Lodge should appoint a committee for the purpose of creating a separate district for B'nai B'rith Lodges of Bulgaria, with headquarters at Sofia.

At the same Conference it was decided to publish a bi-monthly B'nai B'rith periodical in the Bulgarian and Spanish languages.

(Continued on Page 474)

Joseph Caro's Legacy

By Yossef Gaer

THERE are comparatively few Jews in our apartment-civilization who know of Joseph Caro's rabbinical remains. And even those who know of the *Shulchan Aruch*, the book of etiquette and ethics compiled by Caro, are little acquainted with its worth and value. Since Caro's *Shulchan Aruch* was published, 363 years ago, the book, or rather set of books, passed through a most remarkable history. At first it was violently attacked by its rabbinical opponents; after nearly one hundred years it became the dominant influence in Jewish life the world over; and finally the book "went into a decline."

Now it rests, certainly as far as American Jewry is concerned, in almost total obscurity. Here and there an aged copy of Caro's work is to be found. And only here and there an aged copy of this book is read by dying Orthodox and prying students. From time to time some impudent speaker of notoriety comes along and picks all the dying past with great bravado, and others call Caro an ultra-priest—slow, safe and soggy."

They who read jazz outlines of any kind are likely to believe that the writers of condensed knowledge utter truth and wisdom in tabloid form. They seem to assume that by reading a small volume of history, or, as in the case of *The Story of Philosophy*, by looking through the illustrated strips of a tabloid newspaper, they can gain acquaintance with knowledge as it really is. But "outlines" are generally less concerned with truth and wisdom than with dramatic effect.

And so we get the hasty appraisal of the *Shulchan Aruch* in Rabbi Lewis Browne's outline of Jewish history.

Rabbi Browne states that Caro spent all his life—to the monumental undertaking, the compiling of the *Shulchan Aruch*." Like many of the statements in this animated history of the Jews, this is somewhat incorrect.

Caro was only four years old when his parents took him from Spain during the Expulsion of 1492, to European Turkey. There Caro lived for many years. And there he wrote a number of works that were later published. His work brought him fame and he became

a great authority on Judaism. At the age of forty-five he left Turkey and travelled for two years. He was forty-seven years old when he arrived in Palestine, and he had not yet begun to work on the *Shulchan Aruch*. He first completed his *Beth Yosef*, which appeared in 1551. That work, in four large volumes, Caro considered his most important attainment, and it involved him in many rabbinical controversies. Among his other works are the *Kesef Mishneh*, *Bedek Habayith*, *Kelale Ha-Talmud*, *Maggid Mesharim*, and *Oz Tzadikim*. The *Schulchan Aruch* appeared thirteen years after *Beth Yosef*, in 1564. As can be readily seen, Caro did not spend "all his life" in the compilation of the *Shulchan Aruch*. Far from it.

Caro himself, as is evident from his introduction to the four volumes of the *Shulchan Aruch*, did not consider that work of great importance. It was meant as a guide to the ignorant and the young student who was incapable of studying the Talmud, his *Beth Yosef*, or any of the more comprehensive works. Nowadays it might have been styled "An Outline of Jewish Conduct." Though Caro considered the Four Books of the *Shulchan Aruch* unimportant as compared with his *Beth Yosef*, he nevertheless treated his work with utmost respect and sincerity.

"As soon after it was first printed (1564), the *Shulchan Aruch* was accepted as the highest authority in the legal literature of Israel," says the dramatic Rabbi Browne. Stranger than fiction, indeed! The fact is, however, that the *Shulchan Aruch* was violently opposed by the great Rabbinical leaders of that day—and for many years after. Isserless opposed it. Solomon Luria opposed it. Hayyim ben Bezalel, Mordecai Jafe, and Joel Sarkes attacked it. Not until the middle of the 19th Century did the *Shulchan Aruch* exercise complete authority.

"It (the *Shulchan Aruch*) clamped the Jew in an iron mould and forced all his life and thought to become rigid and unchangeable," states Rabbi Browne.

Let us examine for a moment the contents of this three in one horror—this strait-jacket, iron mould, and wall of law.

The *Shulchan Aruch* is divided into four parts: Holidays; Marriage; Food and Cleanliness; and Civil and Criminal Law. The four volumes contain thousands of precepts, rules, customs and laws designed to regulate man's life morning, noon, and night.

There are a great number of precepts that are no more than rules of etiquette. The *Shulchan Aruch* advises one not to do certain things. What if one disobeys? What if one eats lettuce with one's fingers or potatoes from the end of one's knife? The young lady across the table will undoubtedly think him ill-mannered. But he will not lose his share of Heaven because of that. Likewise with the etiquette portion of the *Shulchan Aruch*.

However, there are a number of precepts, the transgression of which is punishable with Hell. If any Jewish man or woman does certain things, or fails to do certain others, they are hell-bound, with the threat of never being redeemed.

A Jew who says God has a body, a Jew who changes his faith, a Jew who hides his racial identity in public, a spy, a tyrant, a slanderer, one who shares the plunder of thieves, and the like, will never enter Heaven, says the *Shulchan Aruch*.

But when the *Shulchan Aruch* states: "One must not drink water that isn't pure," what objection can we have? The precept implies no punishment beyond the act. If one drinks water that is not pure, or eats from an unclean dish, one is a pig, the Code implies. And that's that!

There are some rules which may be disobeyed only at the cost of committing a deadly sin, but, and note this carefully, they are meant not for Jews alone, but also for the heathen.

Let us consider a few of these "iron mould" precepts:

On Dress and Cleanliness

1. One should wash his hands and face as soon as he wakes (except in cases of emergency), and no one should touch food before washing.

2. One should always wash his hands after touching something unclean, after cutting one's nails, on coming from the lavatory, and after taking off one's shoes.

(Continued on Page 474)

The First Million Dollars

A Report on the Latest News of B'nai B'rith's Great Work for Judaism in America

THE B'nai B'rith Wider Scope Committee's effort to raise \$2,000,000 for the maintenance of activities affecting the entire Jewry of the United States has so far succeeded in obtaining one-half of the quota.

During the summer months, no campaigns are being conducted, but everywhere preparations are in progress to resume activities after the vacation season is over. The leaders of District No. 1, including the states of New York, Massachusetts, Rhode Island, Connecticut, Maine, New Hampshire, and Canada, are energetically proceeding with organization of Wider Scope committees throughout the territory. An announcement is made that Mr. Maurice Davidson, past president of the District, has assumed the leadership of the Campaign of the District.

Brother Charles Hartman, representing District No. 1 on the Executive Committee of the Constitution Grand Lodge, Brother Maurice Bloch, president of the District Grand Lodge, Max Levy, secretary of District Grand Lodge No. 1, and Boris D. Bogen, National Director of the B'nai B'rith Wider Scope Committee, have made a tour through the New England States, attending large gatherings for the purpose of enlisting the co-operation of the leaders in these communities and instituting the organization apparatus for the forthcoming campaign. This campaign is scheduled for early in the fall and will follow the National Conference of the B'nai B'rith Wider Scope Committee.

* * *

District Grand Lodge No. 2 has completed the largest part of its undertaking and will reach its quota without much further effort. Only two states of the District have not yet completed their drives. Meanwhile District No. 2 is energetically preparing for its own campaign for the building fund of the Cleveland Jewish Orphan Home. While the latter is an institution supported by Districts 2 and 6, the Wider Scope Committee appreciates the courtesy of District No. 2 in postponing its drive

until the Wider Scope Committee call had been fully answered and therefore offers its moral support and extends best wishes to the leaders of this campaign.

* * *

District No. 3 will resume its effort toward the completion of its campaign early in the fall. The District is enjoying the distinctive honor conferred upon Joseph Kun, President of the District and Chairman of the District Wider Scope Committee, who recently was appointed Judge of the Court of Appeals. Under Mr. Kun's able leadership the successful results of the campaign are assured. Another patron of District No. 3 added to the list published last month is Morris Schaffner.

* * *

DISTRICT NO. 4 is distinguished by the fact that in most of the larger cities of the District the Wider Scope Campaign was included in the fund-raising campaigns that are conducted for various community needs. Here, too, the campaign will be finished early in the fall.

The General Committee of District No. 5 resolved to call a meeting of the presidents of the various individual lodges in order to get in closer contact with the various communities and obtain their co-operation in the Wider Scope Campaign which will be launched early in the fall.

District No. 6 is now resting for the summer. In the early fall Wisconsin, Minnesota, Michigan and the other localities not yet in action will inaugurate intensive campaigns in order to complete the quota of the District.

District No. 7 is also expected to join the fold and answer the call of the Wider Scope Committee.

* * *

MR. HENRY MONSKY, Chairman of B'nai B'rith Wider Scope Committee, issued the following letter to the contributors of the Wider Scope Campaign:

Dear Friend:

Thanks to you and many other loyal Jews, the B'NAI B'RITH WIDER SCOPE COMMITTEE is now in a position to announce that the FIRST MIL-

LION DOLLARS HAS BEEN RAISED.

As a participant of this noble endeavor, you undoubtedly will be interested to know what we are doing with the money already collected.

THE B'NAI B'RITH HILLEL FOUNDATIONS are now operating in five centers. A budget of \$93,000 has been appropriated for this purpose for the year 1927.

THE A. Z. A., THE JUNIOR AUXILIARY OF THE B'NAI B'RITH, is now functioning in sixty-four centers and requires a budget of \$5,000.

THE ANTI-DEFAMATION LEAGUE is continuing, with ever greater energy, its effort to curb the tendency to defile the Jewish name in the press, literature and on the stage. Six thousand free copies of the B'nai B'rith Magazine are being distributed to libraries, schools, etc. The B'nai B'rith Manual has also been supplied to these institutions. Beginning with the fall, a systematic course of addresses on Jewish subjects will be delivered at Kiwanis, Rotary and similar clubs. The work of the Anti-Defamation League requires a budget of \$25,000.

CULTURAL WORK. Sixty thousand B'nai B'rith Manuals were published for distribution and for sale at a nominal price. This, together with the cultural activities conducted in over 400 communities, was met by an appropriation of \$20,000.

WORK IN MEXICO. The total budget of this work in the year 1927 is \$30,000. A part of the budget is supplied by the Emergency Refugee Committee, but the Wider Scope Committee has supplemented this appropriation by \$20,000.

Thus, the total appropriation already made and drawn upon for the year 1927 is \$163,000.

You will receive further statement from time to time as to the use of the fund to which you have contributed. Incidentally, if you are not in possession of a B'nai B'rith Manual, or if you desire any further information regarding the activities, please let us hear from you.

Very sincerely yours,
HENRY MONSKY,
National Chairman.

B'NAI B'RITH WIDER SCOPE CAMPAIGN

A few of the leaders of District No. 2



The National Headquarters of the Wider Scope Committee, 40 Electric Bldg., Cincinnati, is open to receive individual donations during the summer months. This appeal is not limited to members. The cause of the Wider Scope Committee concerns itself with every family, every community in American Jewry. The results of the work of the Wider Scope Committee are seen in the revival of Jewish ceremonies in the home and in the creation of youthful Jewish leaders thru the B'nai B'rith Hillel Foundations at universities and the Aleph Zadik Aleph, the Junior Order of B'nai B'rith.

News of the Lodges

District No. 4

THE convention of District Grand Lodge No. 4 was held in Long Beach, California, June 26, 27 and 28.

It was marked by the greatest attendance in the history of the District, more than 200 delegates being on hand. It also marked the first attempt to institute a registration fee for delegates. Each delegate pays a registration fee of \$10

and the entire amount goes to the city which entertains the Grand Lodge. Approximately \$2,000 was thus raised.

The Grand Lodge passed a law imposing a charter fee of \$25.00 upon groups desiring to be chartered. It also voted a twenty-payment life insurance policy for \$25,000 for the Executive Secretary and for the appointment of an assistant secretary to carry on routine office work.

A feature of the convention was the five-minute speaking contest in which twelve representatives of their respective lodges participated, the trophy being a magnificent silver cup which must be won three times by one lodge before it comes into permanent possession of it. The cup was won by

Past President Morris Robbins of Seattle Lodge. The address of the Grand Orator, Rabbi Samuel Koch, upon the subject, "Education in Israel," was a masterful oration.



Rabbi
Edgar F. Magnin

The District Grand Lodge also adopted legislation calling for more complete co-operation and supervision of women's auxiliary activities. This supervision shall include a Mentor from the Grand Lodge to be present during the annual sessions of the Women's Grand Lodge for purposes of guidance and instruction.

The results of the election were as follows:

Grand President, Z. Swett; First Vice President, Rabbi Edgar F. Magnin; Second Vice President, George M.



Z. Swett

Lipman; Treasurer, Joseph L. Goldsmith; and Secretary, Richard E. Gutstadt.

The General Committee consists of the following members: Alfred Shemanski, Judge I. M. Golden, Bernard Silverstein, Harry K. Wolff, Milton Marks, Jack Findling, Sig. Marshutz, Leon I. Diamond, Edgar C. Levy, and Sig. Lipman.

One of the outstanding features of the Convention was the initiation of approximately 600 candidates who had been gathered by the Southern California lodges and who were initiated publicly by the degree team of San Francisco Lodge, with Cantor Liederman of Temple Israel, San Francisco, rendering the vocal selections.

Rabbi Herbert Goldstein of New York delivered a very fine address which was broadcast over radio Station KFON.



Jos. L. Goldsmith

firmary of the National Jewish Hospital for Consumptives.

Brother D. Solis Cohen, Past Grand President, Portland, Oregon, was named as Grand Orator by the newly elected Grand President.

* * *

Hillel Foundation

THE students of the B'nai B'rith Hillel Foundation of Ohio State University have issued a very attractive publication, the "Hillel Scroll" annual number.

"Like the Foundation," says the introduction, "the Hillel Yearbook goes forth under the name of the great hero, sage and saint, of ancient Judaism. It may well bear his motto, his familiar words, 'If I am not for myself, who will be for me; if I am for myself alone what am I; if not now when?'"

"Under these sentiments, the Foundation stands as the Jewish students center, the synagogue, the second home of the Jewish student at Ohio State. It proclaims to the Jewish students their essential unity; in Hillel we meet men and women of many different ideas, very many different home congregations and very many different states. Here at Hillel we are all Jewish together."

* * *

District No. 2

FORMAL announcement of the campaign for \$1,000,000 in District No. 2, Independent Order B'nai B'rith, for the Cleveland Jewish Orphan Home was made at the annual meeting of the Home. The campaign executive committee will be made up of Fred Lazarus, Jr., Columbus, president of the Home; Louis J. Borinstein, Indianapolis; Rabbi Samuel Mayerberg, Dayton, O.; Philip Schier, Kansas City, Mo.; and E. J. Schanfarber, Columbus, O. Campaign headquarters have been established at Columbus.



Typical cottage of the New Cleveland Jewish Orphan Home

District No. 6

THE annual Convention of District Grand Lodge No. 6 took place in Detroit, Michigan, July 3, 4, 5 and 6.

Members of the Pisgah Lodge, of Detroit, acted as hosts to the delegates and their families, and prepared a rich program, which began with a musicale by the B'nai B'rith Symphony Orchestra and ended with an outing at Put-In-Bay on Lake Erie.



Robert Lappen

During the afternoon of Independence Day the delegates attended memorial services held in the large assembly hall of the B'nai B'rith Center. Rabbi Leo M. Franklin, of Detroit, delivered the oration, and in the course of his eloquent address he called attention to the fact that in July the Jewish world commemorated the passing away of one of its blessed sons, the organizer of Zionism, Dr. Theodor Herzl. At these words the large assembly arose and bowed their heads in reverence. The convention ball took place the evening of July 4.

The business sessions of the convention were opened on Sunday evening, July 3, at the Hotel Statler with greetings from the Governor of Michigan, Fred W. Green, Senator Couzens, Brother Adolph Freund, and an address of welcome by Mayor Smith. President Julius Kahn presented a report surveying the achievements during the year and especially emphasized the progress made in District No. 6 in connection with the Wider Scope drive.

On July 4 considerable time was devoted to the discussion of the Wider Scope program. The meetings were addressed by Dr. Boris D. Bogen, David Brown, and Rabbi Zielonka, who gave a masterful address on the work in Mexico.

Mr. David Koss reported, as chairman of the Wider Scope Committee of District No. 6, while Mr. Henry Monsky, in

the capacity of the District Representative on the Executive Committee of the Order, gave an account of the activities abroad.

Mr. Philip Sachs, of Chicago, presented a constructive recommendation in regard to membership. There were also addresses on the various other departments.

Secretary Hiram D. Frankel, in his report, depicted the various activities of the District, indicating that most of its energy was directed to the fund-raising campaign of the Wider Scope Committee. Nevertheless three new lodges were established during the year and satisfactorily maintained. Today the membership is 13,650.

The following officers were elected: Robert Lappen, President; Gottfried D. Bernstein, First Vice-President; Leo Reitman, Second Vice-President; Hiram D. Frankel, Secretary; and Jacob Alter, Treasurer. * * *



Jacob Alter

Aleph Zadik Aleph

MORE than two hundred boys from all parts of the country representing the sixty chapters of the Order of Aleph Zadik Aleph, of the I. O. B. B., gathered in Des Moines on June 29 and 30, and July 1 to attend the fourth annual convention of the Junior Auxiliary.

Sam Beber, president of the Supreme Advisory Council of the Order, delivered what proved to be the outstanding address of the entire convention.

During the sessions the delegates elected grand officers for the coming year, as follows: Max N. Kroloff of Sioux City, Iowa, Grand Aleph Godol; Grand Aleph S'gan, Alan Klass, Winnipeg, Canada; Grand Aleph Mazkir, Gustave Jay, Jr., Newark, N. J.; Grand Aleph Gisbor, Theodore Goldstein, Oakland, California; Grand Aleph Shotare Godol, Joseph Lohman, Denver, Colo.; Grand Aleph Shotare Koton, Isadore Chernoff, Superior, Wis.; Grand Aleph Sofare, Bless Brown, Birmingham, Ala.; Grand Aleph Kohen Godol, Sam Ziff, Minneapolis, Minn. The following were elected as Junior Members of the Supreme Advisory Council: Sam Rubinson, Des Moines, Ia.; David E. Beber, Omaha, Neb.; and Nathan W. Heller, Milwaukee, Wis.

Sam Beber, of Omaha, Nebraska, was re-elected president of the council. The other officers are as follows: First Vice-President, Jacob J. Lieberman, Los Angeles, Cal.; Second Vice-President, Julius J. Cohn, Chattanooga, Tenn.; Third Vice-President, Joseph Herbach, Philadelphia, Pa.; Secretary, I. F. Goodman, Omaha, Neb.; Treasurer, Harry Lapidus, Omaha, Neb. Philip M. Klutznick, of Omaha, was again elected Executive Secretary.

The other members of the council are Alfred M. Cohen, Cincinnati, Ohio; Dr. Boris D. Bogen, Cincinnati, Ohio; Henry Monsky, Omaha, Neb.; Wilfred B. Feiga, Worcester, Mass.; Hyman M. Goldstein, Washington, D. C.; Milton M. Schayer, Denver, Colo.; David E. Beber, Omaha, Neb.; Sam Rubinson, Des Moines, Ia.; and Nathan W. Heller, Milwaukee, Wis.

* * *

Levi Memorial Hospital

ARCHIBALD A. MARX, outgoing president of the Leo N. Levi Memorial Hospital, pleads for contributions for the endowment fund of the Institution.

"Our endowment fund," says he, "ought to be added to annually, and members of the Lodges ought to see to it that funds are left our institution by wealthy brethren who pass to the great beyond."

* * *

Toronto B'nai B'rith

THE B'nai B'rith in Toronto is now launching a Jewish Community Chest plan for the various communal needs.

* * *

Lowell B'nai B'rith

LOWELL Hebrew Community Center at Lowell, Mass., was dedicated July 8. This community center was projected by the Lowell B'nai B'rith Lodge.



Lowell B'nai B'rith Center

Joseph Caro's Legacy

(Continued from Page 469)

3. It is our duty to humanity to keep our clothes clean and in repair.

4. A man should never dress up as a woman, nor a woman as a man.

On Physical Well-being

1. Over-eating is sinful.

2. Do not hurry when you eat.

3. Sleep only at night, and not more than necessary.

4. Do not eat just before going to bed.

5. Green fruit is as swords to the body; eat only ripe fruit.

6. Keep your mouth and teeth clean. Remember what Solomon said: "Who-soever keepeth his mouth and tongue (clean) keepeth his life from trouble."

7. Do not bathe immediately after a meal, nor when hungry.

8. Food touched by a mouse or a rat must not be eaten.

9. Spare your eyes. Never weep, for tears destroy the eyes.

10. A wise man does not live in a community where there are no physician, surgeon, bath-house, fresh water, synagogue, teacher, judge, or scribe.

11. Do not sleep in overheated rooms, nor ever sleep with your clothes on.

12. Never touch food with perspiring hands.

These are a few of the many rules in the *Shulchan Aruch*. What more innocent and salubrious advice can there be? Not even the health booklets issued by the insurance companies are any better. Yet no one ever attacks them as being an attempt to clamp the lives of the Americans in an "iron mould." One either takes this advice, or leaves it.

On Talebearing

1. Do not swear or use the name of God in vain.

2. To talk evil of others is forbidden—even if what one says is true.

3. Do not believe slander until it is positively proven.

4. One must love the orphan and the widow and be willing to help them.

5. Do not talk loudly. The wise man talks little and the good man talks softly.

6. Never be idle. The idler gets into trouble.

7. Do not pray to God to punish even your worst enemy. If he is an evil man, pray to God to make him good.

Where can one get more kindly and paternal advice than this?

On Charity

1. No one grows poor by giving charity.

2. He who gives to the poor grudgingly, even if he gives a thousand gold-pieces, loses the merit of charity.

3. Do not rebuke or insult the poor who apply for charity, for it is written: "A broken and humble heart, O Lord, thou wilt not despise."

But at the same time the *Shulchan Aruch* says:

4. A man should at all times suffer hardships rather than become a public charge or solicit the support of the community.

On Cruelty to Animals

1. It is forbidden to wilfully hurt any living creature.

2. It is forbidden to set a bird on eggs of a different specie.

3. Anything that induces sterility, even in animals, is prohibited.

On Honor Due to Parents, Teachers, Etc.

1. If you honor your parents you honor God.

2. Never be angry or impatient with your parents.

3. Even if one's parents are wicked one must honor them.

4. "Rise thou before the hoary head, and honor the face of the aged."

It would be well if all the precepts, suggestions, rules and regulations of the *Shulchan Aruch* pertaining to business were applied in modern industry: Practice honesty at all times.

Never misrepresent the thing you sell.

Give full measure.

A verbal agreement is binding.

It is forbidden to buy stolen goods from a thief or a robber—this applies to Jew and Gentile.

One can enumerate three hundred and sixty-three similar precepts on the ethics of business that could be put into practice today.

The objection that might be raised to such precepts, as the one which prohibits beans as a steady diet, might be sustained. Though I, for one, would overrule it. Like the Irishman who said: 'I'm sure glad I hate cabbage, because if I'd like it I'd eat it, and I just hate it!' I am happy to see beans discriminated against in the Code, because I just hate beans.

True, there are plenty of obsolete and undesirable "don'ts" in the *Shulchan Aruch*. But they most likely served their times. The fact that the New York traffic laws of a hundred years ago are no longer efficacious to-

day does not say that they were useless or, as modern historians would claim, that they were "iron moulds" for the people of that period. To the contrary I think they served very well. I am even a bit suspicious they served much better than the modern regulations. I am certain that the *Shulchan Aruch* was far superior to the attempted codes of our times—which fail to have any restraining influence.

It might even be well to suggest that modern Rabbinical leaders, including those who object strenuously to the *Shulchan Aruch* should pick up the old 'iron mould' and examine it most thoroughly. Who can tell—they might even find that it has not totally outlived its usefulness, especially in its capacity to impress the minds of the youth with ethical, and some very beautiful, principles of righteous living.

Across the Seas

(Continued from Page 468)

Austria

AT the beginning of the current year the first Austrian Women's Lodge, which is affiliated with Wahrheit Lodge, came into being. A similar Lodge is being organized in Massadah Lodge.

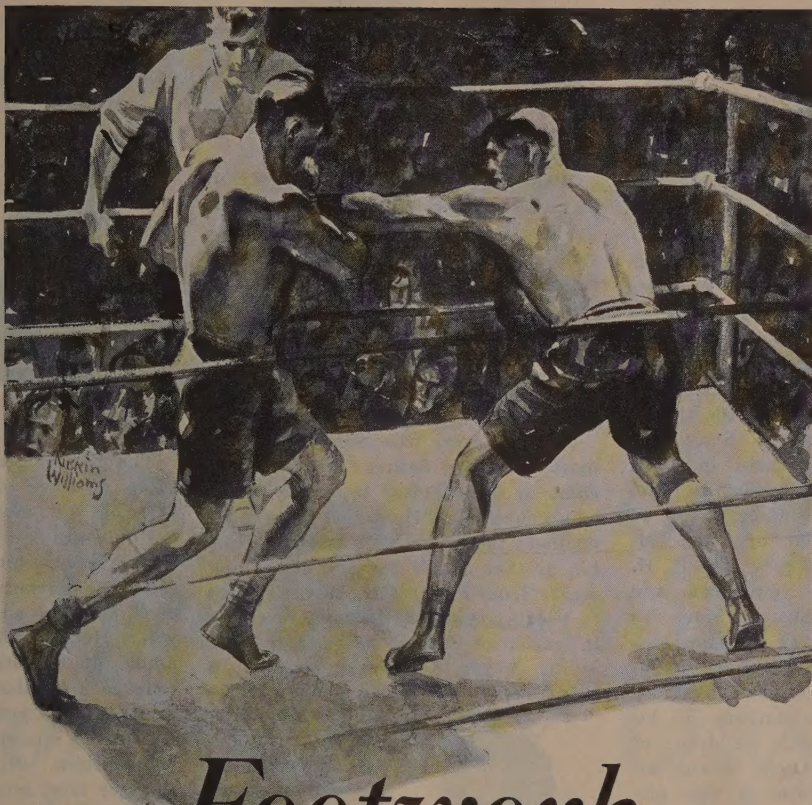
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Syria

IN an address before the Beyrouth (Syria) Lodge, Dr. J. Attie, speaking of the activities of the I. O. B. B., said: "Politics, in the popular sense, is prohibited in the lodges. Only the kind of politics is permitted which concerns the prestige and the general interests of Judaism. It is a policy of attack upon unjust and undeserved prejudices; a policy of defense against the cruel and no less false than degrading attacks of our anti-Semitic enemies."

An anti-Jewish propaganda was conducted in 1922 by one Dr. Mouradian in Syria. This person introduced anti-Semitic publications like the "Assassination of Father Thomas" and "Old France," for the purpose of inciting the other religious sects against Jews. He almost succeeded in destroying the good relations between Jews and other elements in the country.

The B'nai B'rith Lodge was obliged to act. The President of the Lodge applied to the High Commissioner of the French Republic and the anti-Semitic campaign was very soon checked.



Footwork

Every man is in the ring from morning till night

AN athlete in the ring, on the baseball diamond or on the gridiron is no better than his feet. Footwork is vital to him. For if his feet fail he cannot play the game. The same is true of the man who just fights the daily battle.

Footwork is part of every man's job. Most men take more steps than they realize, thousands of steps every day. And don't know that their lagging energy may be due to their shoes.

It is just as necessary that a business or professional man should have the right kind of shoes to help him through the day as it is for an athlete to have special shoes to win his game.

To keep your feet healthy, comfortable and active, Cantilever Shoes have been made with careful consideration for the natural shape and functions of

the feet. And if you keep this in mind as you read the following description, you will see that there are good, logical reasons for Cantilever comfort rather than just superficial talking points. In the first place the Cantilever Shoe is—

Flexible like the foot

The flexible arch of the Cantilever Shoe permits the foot muscles to exercise so that they can maintain or regain the strength needed to hold the twenty-six moveable bones of the foot in strong, springy arches.

Arch Support that really helps

All Cantilever lasts fit the *undercurve* of the foot. If you want arch support, you will find that the flexible, all-leather arch of the shoe hugs up closely to the foot. This gives you helpful, springy

support that does not restrict the circulation or weaken the foot.

For easy, natural walking

You walk better in the Cantilever Shoe because the scientifically designed heel induces the wearer to toe straight ahead as nature intends. This swings the weight of the body to the outer and stronger side of the foot and does away with foot strain.

Shaped like the normal foot

The Cantilever Shoe conforms faithfully to the normal lines of the foot. The shape of the shoe allows your foot to assume its natural position with room for all five toes.



Cantilever Shoes are sold from coast to coast and are within shopping distance of practically all readers of this periodical. If you do not know the address of a nearby Cantilever Store, the Cantilever Corporation, 410 Willoughby Ave., Brooklyn, N. Y., will be glad to advise you where you can most conveniently buy Cantilever Shoes and send you an interesting and informative folder on foot health.

Try Cantilevers and you will enjoy a new spring in your step as you swing along easily in these comfortable, natural shoes.

Cantilever Shoe



—supports the arch, with flexibility
MEN · WOMEN · GIRLS

When writing to Advertisers kindly mention the B'NAI B'RITH MAGAZINE.

The Jewish Covered Wagon

(Continued from Page 454)

dential elector, leader in the political and commercial life of the State, was a *Yeshivah* Bocher in Russia before he came as a peddler to New Glarus, Wisconsin, and opened a store. The store succeeded and other stores followed, and banking enterprises after that. New Glarus—I wonder whether it would be remembered at all if Levitan hadn't settled there. Certainly Talbotton, Georgia, owes whatever of little fame it has today to the chance which brought Lazarus Straus, a Bavarian immigrant there in 1848, to open his first store, to lay the foundations of business integrity, as of fine citizenship. Out of that Talbotton general store grew the R. H. Macy Company in New York and the Abraham & Straus Store in Brooklyn. And just as these successful business establishments are monuments to the commercial zeal of Lazarus Straus, the careers of his children and children's children, of Nathan, Isidor and Oscar Straus, attest the moral calibre of this pioneer. Nathan Lamport, another of the students of the great Russian *Yeshivahs*, was forced to turn to peddling when he came to this country. He opened his first little store in Burlington, Vermont, and organized there as well the first synagogue in the town. Some time later in his business career, he founded the Lamport Manufacturing Supply Company in New York, which, at the age of fifty-three, he turned over to his sons. He has since devoted his energies and enthusiasms to the advancement of Judaism.

Henry Altman, banker and president of the Cheyenne Jewish Relief Association, was one of the first white men to settle in that Wyoming trading post. He came there by prairie schooner from North Platte—

after an exciting journey which included a raid by scalp-hunting Indians, a massacre that left few survivors and a flight through unknown wilderness



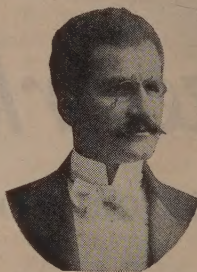
Henry Altman

to Salt Lake City. Altman peddled and sold his merchandise to the construction gangs laying the tracks of the

Union Pacific Railroad. He prospered, dropped his pack and became a rancher. The cattle from the Altman ranch are still winning prizes and the Jew who braved the dangers of the trail is Cheyenne's leading citizen.

When David Gottlieb came to Trinidad, Colorado, where he is the outstanding Jewish figure, his trip from Denver was made by stage coach and every traveler was armed to the teeth against the dangers of Wild Western hold-up men and Indians. His arrival at the Colorado outpost brought the Jewish population of the town up to three—all peddlers.

Julius Meyer, who was one of the most romantic figures in the West, came to the frontier town of Omaha as a young boy. He joined three older brothers there, and took trinkets from his brother Max's jewelry store, and cigars from his brother Moritz's store to peddle among the Indians, receiving in exchange Indian beads and furs. Julius Meyer, for years operated a store known as "Meyer's Wigwam"—



Julius Meyer

he and his brother helped to build the first opera house in Omaha in 1885, to organize Temple Israel, the first home of Jewish worship in the State, and later to establish the Hebrew Benevolent Society to aid the new Russian Jews when immigration had just begun.

The Davidsons, Benjamin and David, who came over in the '81 immigration, peddled dry goods around Sioux City before they opened the little store which now is the largest in the state of Iowa. Their interests today are manifold. David Davidson is president of Mt. Sinai Congregation, State Chairman for the Union of American Hebrew Congregations, and both men are prominent members of the city's leading clubs as well as of its commercial and religious community.

It is worthy of note that these men and hundreds like them achieved not commercial success alone, but the respect of their fellowmen of every faith, of the red man and white man. Often

these were the first Jews that the townspeople had ever seen, the children of Israel being known to them



David Gottlieb

only through the reading of the Old Testament. These strangers were the brethren of Abraham, Isaac and Jacob and poor and humble they were yet to be accredited with Biblical virtues whether they possessed them or not. The present generation owes more to these pioneers of the peddler's pack than it will ever acknowledge—owes not only the foundation of wealth or of Jewish communities, but another inestimable advantage. The "Jew peddler" has been an ambassador of goodwill. He has done much by his example of honesty and determination and courage and labor, to create throughout the land a good opinion of the Jew. He proved himself a good neighbor, a loyal citizen. He left a fair impression for later generations of *parvenus* with their smug thoughtlessness to almost destroy. But even the *parvenus* are better treated than they deserve, because the memory of the covered wagon has not yet been forgotten.

Sketchily I have attempted to put the "Jew peddler" in his niche in American history. Someone will one day perhaps give him his due of glory in a hall of fame that will include the stooped and powder-marked coal miner, the men who with aching back and perspiring limbs built America's railways—all those other humble folk who by their untiring hands and courageous hearts helped to make America's greatness.

However, it is worthy of more than passing notice that beyond the Rio Grande this history is right now repeating itself. The Jew, escaped to Mexico from persecution, oppression and hunger in Europe, has taken the heavy pack of the peddler upon his back and is penetrating the Mexican jungles, adopting the Spanish tongue, setting up his little general stores, laying again foundations of a prosperity that will reach beyond himself. And a generation hence, a new group of Strauses and Gimbles, with "Senor" before their names, will again be telling their interviewers a familiar story—"I began my business career as a peddler. . . ."



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Why Should He Care

WHEN Israel Zangwill visited America for the first time, he was the guest of Mr. G., a prominent citizen of New York. The weather was unusually warm and Mr. Zangwill had brought the heaviest of English underwear with him. Mr. G. took pity on his wilted condition and loaned him a pair of jean underdrawers, the kind that had tapes to tie around the ankles.

Zangwill sauntered down Fifth avenue with the tapes hanging gracefully from his trouser legs and trailing along the ground.

"Hey, Mister," shouted a newsboy. "The strings of your drawers are hanging out."

"You're mistaken," replied Zangwill. "They're the strings of Mr. G.'s drawers."

* * *

He Married, But?

A CERTAIN rabbi who was a widower had two grown-up daughters and a son. He had to leave town occasionally on business and on one of these trips he wrote back that he had married a poor widow with six children.

When the rabbi returned he found his family in tears. One of the daughters asked him, "Where is the widow you married, father?"

"With the man I married her to, I hope," answered the perplexed old man.—Jewish Daily Forward.

* * *

Overdoing It

A THREE-YEAR-OLD Jewish youngster was very anxious to learn to read, and to show he knew the meaning of the words that he spelled, he always illustrated them by a phrase or sentence.

"Y-o-u-r," he replied, and added by way of illustration, "Ah gooter yor."

* * *

He Knows Him

AFTER a quarrel.

"Now let us be friends. I wish you all that you wish me."

"Moishe, are you starting again?"

It is difficult to say just how long a joke will live. As a rule it passes from mouth to mouth and then within a short time dies. However, old jokes are often resurrected and so there are continuous repetitions—old chestnuts. The merit of a joke, however, is its fitness to an occasion and many a truth has been said in jest.

Our readers are beginning to be helpful in making contributions toward our collection of jokes and stories that illustrate the humorous aspect of Jewish life. Every successful contribution published in the Humoresque is awarded a prize in the form of a book.

This month the winners are Milton Goldsmith, 136 E. 14th street., New York; Philip L. Sykes, 110 E. Lexington street, Baltimore, Md.; Leah Fainberg, 640 W. 153rd street, New York, and Mrs. B. Brutskus, Richardstr. 19, Berlin, Germany.

A Silver Lining

THE *Ba'al-Agola* (cab man) was exceptionally kind and forgiving. Even though his mare did not improve with age he always found something to say in her favor. This is the way he reasoned.

"After all, she is a good horse," he said. "She is old but her eyesight is good. She spies a mountain three miles away and stops immediately. She is as dignified as a learned rabbi—without a stick she will not move, and her respect for me is amazing. She never goes ahead of me."

* * *

See the Pretty Sunset

LATE one afternoon a traveler on a country road came across a small boy who was gazing ecstatically at a great red glow in the Western sky.

"My boy," said the traveler, "it is good to see one so young interested in beautiful scenery. There is nothing more beautiful than the setting sun."

"That's no setting sun," the boy answered. "That's our *Cheder* burning down."

This One Will Drive You Crazy

THREE *Yeshivah Bocherim* were walking down the street and saw two chimney sweeps who had just finished a job. The face of one was clean and the other's was dirty. An argument arose among the students. The question was: Will the chimney sweep wash their faces or won't they?

"It's very simple," said the first *Yeshivah Bocher*. "The one whose face is dirty will wash and the one whose face is clean will not wash."

To which the second young man answered: "No, that's wrong. The one whose face is clean, seeing the other's face is dirty, will think his is also dirty so he will wash. And the one whose face is dirty, seeing the other's face is clean, will think his is also clean, so he won't wash. So the clean one will wash and the dirty one won't."

"You are both wrong," answered the third student. "The one whose face is dirty, seeing the other's face is clean, will think his is also clean so he won't wash. And the one whose face is clean, seeing the other's face is dirty, will think his also is dirty but since the other fellow doesn't wash, he will think it is quite all right for him to remain dirty, too, so neither of them will wash."

* * *

The Way Out

A LITTLE Jewish boy reading a book: "Father, what is an owl?"

Father—"It is a fish."

Boy—"Fish? But here it is written that he sits on a tree."

Father—"Well, he is a crazy fish who wants to sit on a tree."



"At Lemburg"